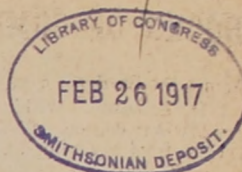


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,882.—VOL. XXXVII. [Registered as] SATURDAY, FEBRUARY 3, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, February 6th, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, February 8th, at 5 p.m.—
Admission 1s.; Members and Associates Free.
Psychic Class ... MR. W. J. VANSTONE
Lecture on "The Great Seers: Jacob Boehme."

FRIDAY, February 9th, at 4 p.m.—
Admission 1s.; Members and Associates Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

Members' and Associates' Subscriptions for 1917
ARE NOW OVERDUE.

And should be forwarded at once, payable to
HENRY WITTHALL, Hon. Treasurer.

Subscription to December 31st, 1917,
MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see page 34.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
STEINWAY HALL, LOWER SEYMOUR
STREET, W.

(Just off Oxford-street, close to Portman Square).

SUNDAY EVENING NEXT.

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Morning, 11.15 ... Mrs. FAIRCLOUGH SMITH.
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Evening, 6.30 ... Mrs. FAIRCLOUGH SMITH.
Replies to Written Questions.
Healing Service after Evening Meeting.

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SUNDAY, FEBRUARY 4TH.

At 11 a.m. ... MR. ERNEST MEADS.
At 6.30 p.m. ... MRS. MARY DAVIES.
WEDNESDAY, FEBRUARY 7TH, AT 7.30 P.M.,
General Meeting for Members. (No Service.)

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, FEBRUARY 4TH.

Evening, 6.30, Service, ... MISS VIOLET BURTON.
WEDNESDAY NEXT, FEBRUARY 7TH.
Evening, 7.30, Open Circle ... MRS. CANNOCK.
HEALING.—Wednesdays, 3 to 5, Mr. Lonsdale; Sundays,
4.30 to 5.30, Mr. Boot. No charge. Freewill offerings.

LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

Presidents in Spirit Life.

W. STANTON MOSES AND E. DAWSON ROGERS.

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This Alliance has been formed for the purpose of affording information
to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in LIGHT, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance. Members are entitled to three books at a time, Associates
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A complete catalogue can be obtained, post free, for 1s., on appli-
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The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
HENRY WITTHALL, Hon. Treasurer.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "Light," and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1917, which are payable in
advance, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
London, W.C. Their kind attention to this matter
will save much trouble and expense in sending
out accounts, booking, postage, &c.

The Theosophical Society in England and Wales.

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N.B.—All F.T.S. and friends cordially invited.

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At New Oxford Galleries, 77, New Oxford St., London, W.

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MR. ERNEST HUNT.

FEBRUARY 14TH AND 28TH,

MR. PERCY R. STREET.

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Psychic Developing Class, 6.30 p.m.

Course tickets (12 lectures and classes), 5s.; term tickets (4 lectures and classes), 2s., to be obtained from Hon Secretary, 41, Westbourne-gardens, Bayswater, London, W.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental and physical disorders; free by post from the author, Regent House, Regent-street, London, W., or 55, High-street, Croydon.

Spiritualism, the Basic Fact of Religion,

Science, and Philosophy, by F. R. Scatterd; and Unseen Influences, by Hanson G. Hey. 22 pages, 24d. post free.—LIGHT Office, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The Index and Title Page for LIGHT, 1916, is now ready, and can be obtained post free for 2d from LIGHT Office, 110, St. Martin's-lane, W.C.

**WHY THE WORLD EXPECTS THE
COMING OF A GREAT TEACHER.****A SERIES OF LECTURES**

WILL BE GIVEN ON THURSDAYS AT 8 P.M., IN

The Queen's Hall (Small), Langham Place

(Messrs. Chappell, Sole Lessees).

Feb. 8—The Expectation of a Voice that "will call the Tribes or Men together." (See "Song of Hiawatha," "The Peace Pipe."—Longfellow) **EBENEZER HOWARD.**

Feb. 15—The Great Teacher; His Advent in the Light of History. **T. GREATHEAD HARPER, M.A.**

Feb. 22—The Expectation of Science with special reference to Psychic Investigation. **DR. ELLIS T. POWELL.**

March 1—The Expectation of a New Gospel in Social Affairs. **GEORGE LANSBURY.**

March 8—A Theosophist's View. **H. BAILLIE-WEAVER.**

March 15—The Expectation from Standpoint of Order of the Star in the East. **LADY EMILY LUTYENS.**

ADMISSION FREE.—Tickets, numbered and reserved, 2s. 6d., reserved only, 1s., can be obtained from 2, Upper Woburn-place and 314, Regent-street, W. Course Ticket, numbered and reserved, 15s. Collection to defray expenses.

THE
W. T. STEAD BORDERLAND LIBRARY and BUREAU
26, Bank Buildings, Portugal Street, Kingsway, W.C.

Tuesday, Feb. 6—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

Thursday, Feb. 8—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, **Miss McCreadie.** Intercessory Service in the Bureau, 5.15.

An OPEN LECTURE on the principles of NERVE CONTROL and Mental Efficiency will be given by

MR. ERNEST HUNT (Author of "Nerve Control")
in the

Hall of the Art-Workers' Guild, 6, Queen Square, Southampton Row, W.C.
On MONDAY, FEBRUARY 19th, 1917, at 7 p.m.

Tickets, free on request, with stamped envelope, to the Secretary, 30, Woodstock-road, Bedford Park, W.

**MAN'S SURVIVAL AFTER DEATH
Or, THE OTHER SIDE OF LIFE.**

In the Light of Scripture, Human Experience and Modern Research.

By **REV. CHARLES L. TWEEDALE, F.R.A.S., &c.**
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With an Introduction by the Rev. Arthur Chambers.

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—LIGHT.

Cloth, 277 pages. Price, 6/- nett, post free.

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**The Reality of Psychic Phenomena,
Raps, Levitations, &c.**By **W. J. CRAWFORD, D.Sc.**

Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

SOME OF THE CONTENTS.—Composition of the Circle, Phenomena, &c., Phonograph Record of the Noises, Reaction During Levitation of the Table, Levitation of a Weighing Machine, Experiments with Compression Spring Balance Underneath the Levitated Table, Raps, Rod Theory for Raps, Miscellaneous Experiments.

Cloth, Illustrated, 246 pages, 4s. 11d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

**Books by the author of V. C. Deseritis's
"Psychic Philosophy."**

"Mysteries of Life" (1913).—A book for boys and girls. Initiation into the spiritual principles of life and conduct. 4s. 6d.

"The Science of Peace" (1916).—An Appeal to Women. Analysis of the causes of war and the causes of peace. 4s. 6d.

Published by Geo. Allen and Unwin, Ltd., 40, Museum-street, London, W.C.

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,882.—VOL. XXXVII. [Registered as] SATURDAY, FEBRUARY 3, 1917. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We have from time to time drawn attention to novels in which our subject is dealt with. In "The Glimpse" (Hodder and Stoughton) Mr. Arnold Bennett describes with much vividness the experiences of a man temporarily detached from his earthly body, which remains in a state of coma. In this condition he looks on the world with a new vision; he witnesses the consternation and disturbance caused by his "death," and the grief and remorse of his wife, with whom there had been a bitter quarrel, but while yearning to comfort her and assure her of his well-being, he can make no impression on her consciousness. His adventures in this new world and the self-revelation and spiritual insight arising from his (temporary) transition are told with all Mr. Bennett's mastery of language, and leave no doubt that the author has made a study of at least one branch of psychic science.

We take the following from the remarkable book, "The Reality of Psychic Phenomena," just issued by Dr. W. J. Crawford, of Belfast:—

Psychical research is like no other kind of research. Before we can expect anything worth having in the way of results we must have the following set of conditions as nearly perfect as possible: (a) A very powerful medium; (b) A circle of sitters supporting the medium; (c) The medium and sitters to be imbued with the seriousness and wonder of the phenomena presented—to be linked together, as it were, by the one object of getting the most out of the phenomena for the common good; (d) A band of operators who have the same objects in view as those mentioned in (c). Mischievous operators or others who will not or cannot co-operate with the experimenter are useless; (e) The phenomena must not be produced spontaneously but must be under command.

I need hardly say that if money be the chief and only object of the medium's ambition, practically no experimental work can be done. It is a matter of experience—my experience anyway—that the medium and sitters must not develop any form of material greed, or the phenomena become undependable and unreliable.

Now that the objective phases of Spiritualism are being scientifically investigated by those to whose minds the cries of popular prejudice and religious bigotry appeal in vain, Dr. Crawford's conclusions as stated above are well worth repeating here. They outline in concise form some of the conditions essential to satisfactory experiment. Dr. Crawford was fortunate in finding a circle in which these conditions were all present, but we make no doubt that others may be as fortunate in view of the vast amount of mediumistic power and experimental skill still to be laid under tribute. It is perhaps needless to remark that Dr.

Crawford did not take up his self-imposed task as a religious exercise. It fell to him as one expert in certain branches of physics to test by painstaking experiment the reality of those physical manifestations which underlie the whole question of a scientific demonstration of human survival, and which for a large class of minds are infinitely more convincing than many thousands of mental phenomena, often too subtle for complete analysis except by specially gifted investigators. In the course of his experiments, as those who read his book will learn, Dr. Crawford found enough and more than enough to convince him that the "operators," who produced the manifestations were "spirits," that is to say, intelligent human beings on another plane of life, willing and anxious to prove to him their existence, and to advance by every means in their power an object which is of world-wide importance if not at present a matter of world-wide interest. But the interest is growing and the demand for evidences of every kind will inevitably create the supply. That proofs of the highest standard are now required is an encouraging symptom of the earnest nature of the inquiry.

We are accustomed to speak of the eye as the window of the soul; but according to Dr. H. W. Anderschou it is also the mirror of the body. In an interesting little work entitled "Iris Science," he calls attention to a remarkable method of diagnosis discovered by the late Dr. Ignaz Peczely, of Budapest. After paying a warm tribute to the work of the Hungarian doctor, he describes the discovery in detail. Every organic disturbance in the body is, it is claimed, accompanied by certain specific colour changes in the iris: even external injuries are recorded by significant marks in that portion corresponding to the part of the body afflicted. The effects of unsuitable food, vaccine, serums and drugs are also indicated by characteristic changes in the iris. We are reminded of analogies in Nature which, if incomplete, are nevertheless striking and suggestive. The chameleon changes its colour according to its surroundings, and certain fish, like the carp, roach and stickleback, tend to acquire a colour similar to that of the vessel containing them. Then there are the Arctic animals whose fur in winter becomes white in harmony with their snowy surroundings. Unfortunately this attractive method of diagnosis has not, for several reasons, been popular with the medical profession, chiefly, perhaps, because there is no adequate anatomical explanation forthcoming of the relationship of the iris to the body as a whole. It is in private practice that its utility has, hitherto, been demonstrated. Reference is made to the "Seeress of Prevorst" and her wonderful power of diagnosing diseases by simply looking into the eyes of patients. "This," says Dr. Anderschou, "is exactly what I, and anyone else versed in Iris Science, can do nowadays." The book (which is published at 7s. and 5s. 9d. net, and can be had of the author at 14, Stanley-gardens, Belsize Park, N.) is illustrated with several plates and diagrams, and dedicated to the memory of Dr. Ignaz Peczely.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 22nd, 1917.*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 6th, Mr. A. V. Peters, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, February 8th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Jacob Boehme," the second of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, February 9th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, February 9th, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "Ghosts and Hauntings," followed by answers to questions from the audience (written or otherwise) pertinent to the subject arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 5TH, 1887.)

"Walford's Antiquarian" (G. Redway) contains an article on the Rosicrucians, by Mr. A. E. Waite. He does not disguise his opinion that all hitherto published works on the subject are valueless, not even excepting the pretentious book of Mr. Hargrave Jennings, which he describes as "a mass of ill-digested erudition concerning Phallicism and fire-worship, the round towers of Ireland, and serpent symbolism, offered with a charlatanic assumption of secret knowledge as an exposition of Rosicrucian philosophy." There is much to be done in working this secret mine of knowledge, but the results will probably be interesting rather to the Antiquarian than to the Occultist.

We learn that Mr. J. Arthur Hill has in the press a new book, "Psychical Investigation," to be published shortly by Cassell and Co.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

PSYCHIC SCIENCE THE PREAMBLE OF ALL RELIGIONS.

SIR OLIVER LODGE AT CANTON HALL.

A unique gathering was held on Tuesday, the 23rd ult., in Canton Hall, under the auspices of the Anglican "Religious Thought Society," and under the chairmanship of Dean Inge.

The audience, numbering about three hundred, was remarkable for the large proportion of clergymen, and of ladies who bore all the external marks of experienced Church workers. The speaker was Sir Oliver Lodge, and his subject the one in which readers of LIGHT are pre-eminently interested, viz., the possibility of communication with the departed.

The speaker's words were followed with keen attention, and it was evident that many of the audience were not new to the subject, but probably, chiefly through the work of the S.P.R. and lately through "Raymond" and other books, had made themselves acquainted with the position taken up by psychic students.

After dealing with the facts of telepathy between the living along the lines which have so often been laid down, Sir Oliver carried the analogy to the intercourse between discarnate and incarnate beings. He instanced the condition of many men returned from the front to-day. Some had lost the power of speech, but thought remained, and they could often write. Even when they could neither write nor speak, thought was still there. A violin might be destroyed but the music remained, and only sought an outlet by some other means. The brain was really a clumsy way of communicating thought, simply an intermediary.

The speaker urged the importance of ceasing to regard the Universe as a truncated affair. There were not two worlds but one. He pointed out the largeness of view such a conception opened up to man. Spirit communication meant that affection became the most important thing to cultivate during earth life, and that the making of character was the supreme work of man—that progress was implied, and that therefore, as man had to face the results of all his actions, he should take heed in time to his life. A great sense of responsibility devolved on man through this knowledge. Remorse was one of the worst heritages of the after-life. There was no need to trouble about old age if a future life was demonstrated. It was worth while even to make the most of old age in starting new pursuits, for all training of faculty would be useful in the future. Quoting Tennyson's "Ulysses"—

That grey spirit yearning in desire

To follow knowledge like a sinking star

Beyond the utmost bounds of human thought,

the speaker felt that this was the vista opened up to man by the knowledge of the facts of spirit return. The consistency of the facts with some of the main tenets of Christianity was also dwelt upon.

A conference followed, in which many interesting questions were put to Sir Oliver and answered categorically in a manner which would have pleased all Spiritualists. Dean Inge briefly closed the meeting with the remark that he was glad to see that Sir Oliver had arrived at a conviction of immortality through the means of Spiritualism; happily there were many roads to the same goal, and he (the Dean) had reached the same conclusion in a different way.

The writer was not present to hear the Dean's opening remarks from the chair, but comparatively recently he was quoted freely in the leading newspapers as saying:—

As for the Spiritualistic superstitions which were rife amongst us, he was almost ashamed to mention them. "Old wives' fables" about ghostly apparitions had been popular always everywhere, but that was not the kind of immortality that Christianity taught or that sensible men would desire. Even when superstition masqueraded in a scientific dress, the less we had to do with it the better.

We feel that surely since then a process of enlightenment has begun in his mind, and we hope for a like toleration to our noble science in the near future from other Church dignitaries.

B.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

[For the benefit of new readers, it should be explained that this article continues a series dealing with communications received every day for some years by a mother (through the mediumship of a planchette and with the aid of a valued servant) from her little son, aged twelve at the period of his transition.]

Before I continue with Sunny's own "story," I will turn over the printed pages of "Rachel Comforted" haphazard, condensing a little of the information he daily gave us. How very surprised were Nellie and I, reared in the usual vague and foolish teachings concerning what we term "the other life," to find that apparently it is no "other" life at all, but that we are in it all the time, in more or less degree. Slowly it dawned upon us that every single thing around us, including humanity, has an imperishable spiritual counterpart which forms what we call "the spiritual world" (just as if it were a separate and distinct world from this one, instead of being, as I now understand it, the inner facsimile of all we behold). I must ask my readers to accept the fact that I am not trying to teach or dogmatise, but am simply giving them the impressions—indeed, convictions—that have very slowly grown into my own particular consciousness. They are the growth of fifteen years of communion, more or less interrupted, with my child Sunny. At first we had two and a-half years of long daily conversations lasting a large part of each day. Every word of these, including my questions, was copied down most accurately, even to the notes of exclamation or interrogation. Then for another year or more (life having become strenuous and interrupted in a far country) we got less. And during the succeeding years, though the communion has never ceased, it has been much interrupted. Therefore, the main and important records date back to over twelve years ago. But the strange thing is that every year since the daily voluminous conversations, I have understood better and better the things he told us, and which, at the time, often bewildered us. I believe when the daily records ceased more or less (not through any less desire on his part, or mine but because my dear Nellie married, and had to leave me), that I continued, then, to learn from him in my sleep, and that I do so from both my children, now there, to this day. I awake with some new knowledge, some sudden clear understanding of something I could not understand yesterday, which I think can mean nothing less than this.

I offer, however, both Sunny's delightfully childish, inconsequent and irresponsible outpourings, and my own more serious and thinking conclusions (drawn from them) to my readers for exactly what they are worth. Sunny must be as liable to errors as myself. The world is as yet only upon the very fringe of this wonderful science—the explanation of Life. The Churches have taught us practically nothing of it. They have, indeed, tried to close fast the door, and have succeeded only too well! Ignorant laws, made by ignorant and materialistic legislators, have further laid a heavy, stupid hand upon research into this thing, which matters more than all other researches put together. And the public has permitted all this; indeed, has not greatly cared. The clarion trumpet of war has at last awakened many. What is this horror of "death" that is snatching from us every hour some beloved form that we adore? Have we adored that form only, or an imperishable inner form as well, which *nothing* can touch or injure? That is the crucial question. Many of us learnt the answer long ago. Sunny's conversations are quite unconsciously in the nature of *teachings*! Will you all gather what you can, or will, from them, as I do? To my mind they teach one big thing. To use his own frequent words, "Oh, you funny mother, *when* will you properly understand all about our happy land?" (I am copying exactly from a conversation on December 3rd, 1903). "Don't you see, mother, *our* land is *your* land? But you have not had these dark curtains taken from your eyes, so you can't see as we see."

One may, indeed, learn much from the joyous prattlings of a child, as we all know, once we realise how much of innocent

wisdom may sometimes be revealed in them. Just as that, and no more, do I offer you these, to me, wonderful, yet childish, records.

He was always, on this side, very fond of writing letters to relatives and friends. And the same desire characterises these records. "Please, mother, may I write a letter to So-and-So?" he would write (with planchette) and would insist on "a new sheet of paper, please," and would insist also on our laying the planchette even on the envelope, so that he himself should address it. Here is a letter, just as he wrote it, which I posted to a girl cousin he was very fond of.

The Happy Land, Palestine, April 4th.

Dear Old Tom-boy, It's a long time since I wrote to you. But it has not been my fault. . . . How are you getting on at the High School, which I used to call the Low School? No doubt you thought, when you heard that I had passed over, that I had got out of all my school lessons, but you were never more mistaken in your life. I only had one day off, and then I had to buck up. But you see I had had a long holiday before I came. Will you please write me a letter and send it by post? If you are hard up you need not put a stamp on it because I know my mother won't mind paying for it. How is little Lively? Do tell me when you write.

Here he suddenly tapped the paper (an agreed signal to show he wished the planchette moved on to another sheet of paper, so as not to spoil his letter) and said he was "too tired to go on," and could he finish next day, which he did, calling his cousin Yummy-Yum, "Good-bye, Yummy-Yum."

Now there were three things in this letter of which we knew *nothing*. The allusion to "the High School, which I used to call the Low School," "little Lively" (we had no idea to whom he referred), and the "Yummy-Yum" nickname.

I sent the letter to my niece, a girl of about two years older than himself, and I remember her reply of wonder and joy finishing with, "It has made me feel that life is a different thing, for it is all true about High School and Low School, and 'Lively' is Gert [her brother], and he often called me 'Yummy-Yum.'"

Sunny had stopped with his cousin once when I was abroad, and these sayings had been invented there. Nor had I seen the two children much together after, nor heard of these jokes.

His cousin wrote back to him, and, as was our custom, I read the letter out loud to him, while we sat with our fingers on the planchette in case he had anything to say. When I came to the sentence, "Little Lively is quite well. He has had holiday most of this term," he wrote rapidly "Lucky chap!" just as one would interpolate a remark in the middle of listening to a letter, and so on, with little boyish exclamations, right through the letter.

Another day he described climbing a beautiful mountain with the Mr. Fraser he so often mentions, whom I had never heard of before, and whose life, death, profession, age, and passing over I verified through the Registrar.

"It took us an hour and a-half to climb to the top, and the view was lovely! Towzer" (his pony) "looked about *this* size O at the bottom. From the top we could see the houses, and the gardens, and the woods below, and the beautiful, beautiful blue sky above. It looked all like one beautiful forest. The houses looked about the size of mouse-traps. But the trees are much bigger. We named the mountain after you, mother, Mount E—."

He then broke into rhyme, a long poem, which began,

When standing on-top of the mountain,
And thinking of God's love for me,
I thought, then, of you, darling mother,
And knew, oh! how pleased you would be.

(To be continued.)

TRANSITION OF MR. WILLIAM TEBB.—We have just learned of the decease, at the age of eighty-five, of Mr. William Tebb, whose name was well known and honoured in the early days of our movement. Mr. Tebb passed away on the morning of the 22nd ult., at his residence, Rede Hall, Burstow (by Horley), Sussex, the cause of death being a stroke following on a comparatively short illness. We hope to publish some biographical notes in our next issue. In the meantime we would convey to his sorrowing friends our respectful sympathy.

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SOME ALLUSIONS IN THE PRESS.

The general reader who is interested in the subject of spirit return is likely to be in a state of considerable perplexity if he looks to the Press for guidance and is unaware of the fact that the writers of most of the articles he reads on the subject are absurdly ignorant of the matter on which they presume to guide him. If his reading of newspapers and periodical literature is at all wide he will have perused with curious feelings an article in the "Daily Mail" of the 24th ult., headed "Sir Oliver Lodge's Spook Book: Half a Guinea's Worth of Rubbish." There is a coarseness and brutality about the article which will make a certain impression amongst intelligent readers.

If the attention of the reader we have in mind is directed to Mr. Horatio Bottomley's oracular utterance in "The Royal Magazine" for February he will learn that this famous gentleman is "on the side of the angels." He believes in the soul and in a life after death, and that their existence can be proved. But "dark rooms and 'spiritual séances' won't do it. They are all frauds." And then Mr. Bottomley proceeds to stultify himself by showing that his faith in human survival rests very much on the researches of "one of the greatest scientists in England, a man of European reputation, Sir Oliver Lodge," whose word is "reinforced by that of Sir William Crookes." Strictly speaking, perhaps, it is rather a question of the word of Sir William Crookes being corroborated by Sir Oliver Lodge, since the former President of the Royal Society was the earliest in the field. But that is a trifle. The wonderful thing is that a man who sets out to instruct the public is apparently ignorant that both the great scientists he cites made their discoveries by this very method of the "dark rooms" and "spiritual séances" which he describes as "all frauds." *Sancta simplicitas!* But it may be that Mr. Bottomley undervalues the intelligence of his readers.

If our "general reader" is a business man he may be in the habit of consulting the "Financial News." In that case he would be surprised by the appearance in that journal of the 22nd ult. of a leading article on "Occultism and Finance," wherein the possibility of 'spirit communicators' being consulted on financial matters is seriously discussed and, we are glad to see, strongly discountenanced. The leader is an able and eloquent one, and the writer, in denouncing the obsolete laws which deny the existence of psychic forces, wields a vigorous pen:—

The statutes (9 George II., c. 5, and 5 George IV., c. 83) brand Socrates as a lunatic and St. Paul as a brazen impostor, while they class Joan of Arc, the clairvoyant shepherdess of the Vosges, side by side with exhibitors of obscene pictures.

He points out, what is strictly true, that there is a "wide recognition" to-day "of the existence of psychic

faculties." The revelation might astonish some of those who think to trade on public ignorance by mocking and deriding what to them (but not to many of their readers) is an almost unknown thing. He goes further and affirms that "there is no longer any doubt of the possibility of human communication with intelligences on other planes of life than ours." But he gravely deprecates the tendency to credit these intelligences with omniscience, instead of recognising that they are only human and even in the next world very limited:—

Upon topics of mundane business interest, the unseen intelligences, eagerly helpful and sympathetic, are not trustworthy guides, and their assistance is best left unsought.

There is a simple reason for this. These intelligences have only the most limited and illusory ideas of time. Whenever it is a question of estimating a period of months or years they go hopelessly astray, occasionally lapsing into the wildest guesswork. Evidently time with them is not the same thing as with us. To us it is a sequence of phenomena: to them, possibly, an ocean of co-existence. Bagshot glimpsed that fact when he said: "I revel in the thought of an existence in which one may be a million years late for dinner and one's spiritual hostess politely remark that it is nothing."

Of course the reason given by the leader-writer is but one of several, although a very important one. But who would have expected to find such an article in a financial journal!

Lastly we may turn to the "London Magazine" for the present month, containing an illustrated article, "The Great Problem," by Mrs. Philip Champion de Crespigny, in which she gives an account of some of her experiences with Mrs. Etta Wriedt, the American medium for the "direct voice." We wish we could reproduce the whole article, for it is a singularly lucid and interesting statement of the evidences which convinced Mrs. de Crespigny of the reality of spirit intercourse. The article is prefaced with a note by the editor of the "London," to the effect that faced

with the evidence provided by the personal experiences of such well-known public people as the author of this article, whose sincerity no reasonable man can doubt, the least that can be said is that there is quite as much excuse for serious investigation as for thoughtless jeering.

It is difficult to imagine how the most hardened sceptic can explain away some of Mrs. de Crespigny's experiences—for example, the message for her given to Colonel Johnson at a séance held on the morning after her first sitting with Mrs. Wriedt. The Colonel, who knew nothing of Mrs. de Crespigny or her deceased husband or their affairs, told her that at the séance in question he had been addressed by a voice, giving her husband's Christian and surname, and stating that his wife had been there on the previous day and had gone away "not believing in him"—not sure of his identity. The voice had then asked the Colonel to mention to her the word "Galaton," and to add "On the Australian Station." Nobody, Mrs. de Crespigny declares, could have sent that message but her husband. The "Galatea" (not "Galaton," as it sounded to Colonel Johnson) was the ship commanded by the then Duke of Edinburgh, in which her husband, during his young naval days, had been on the Australian Station, when he had had "the time of his life."

Mrs. de Crespigny is a daughter of the late Sir Cooper Key, a former First Sea Lord of the Admiralty, and is, moreover, a brilliant novelist. She exemplifies the fact, apparently unknown to those Yahoos of the Press who have been engaged lately in wholesale abuse of believers in spirit intercourse, that the belief (and knowledge) is not confined to the poor and humble, but counts many distinguished names in addition to those most frequently quoted—Crookes, Lodge, Barrett. We may note in con-

clusion that the "London Magazine," like the "Daily Mail," is a Northcliffe publication, which will perhaps add to that perplexity of the general reader to which we referred at the beginning. But, of course, any idea of Lord Northcliffe's personal sympathy with the attitude of his newspapers should be ruled out, since it is a common error to suppose that he is a sort of universal editor of them.

THE HIDDEN PSYCHOLOGY OF DAILY LIFE.

By MISS LIND-AF-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 18th, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

In opening the proceedings THE CHAIRMAN asked his hearers to let their minds go back, on that first meeting in the year, to the beginning of the Society with which they were connected. They enjoyed the result not simply of their own work but of that of the good men who associated with William Stainton Moses at the commencement of the Society. By his qualities of mind and character Mr. Stainton Moses was able to attract to himself many persons of standing in the world of Literature, Art and Science, and it was due to his and their united efforts that the Alliance came into existence. He wished on that occasion to refer to one in particular, a man of great culture and ability—Alfred William Drayson. In his youth he joined the Army, where he rapidly gained promotion. He went to South Africa, and later to the United States. Then for a long time he was stationed in India, and there through overwork he developed the seeds of consumption. Happily he learned from a yogi the secret of deep breathing, and when he retired from the Army as Major-General Drayson he was stronger than he had ever been. He was a man of hobbies, one of which was astronomy. He read papers before the Royal Society, and although some of his statements were not received, all the things he advocated during the twenty years or so of his civilian career had since become acknowledged facts. He took up the subject of Spiritualism, and had many wonderful experiences, of which he gave an account in *LIGHT*. At that time physical phenomena were of a much more pronounced character than they are now. In a sitting with a medium in his own drawing-room, the piano being closed and locked, he asked for a tune to be played on it and it was done. He had materialisations in his own home. At one séance spirit visitors spoke in the Hindustani and Kaffir tongues. But the form of manifestation with which Major-General Drayson's name was most associated was that of apports. Of one of the sittings he wrote, "No sooner did we sit down than we had a shower of apports." Having been in his early days a pupil of Faraday, he devised a method by which his observations might be rendered of more service by systematising the phenomena. He got his séance-room associated with one in the United States and another in Spain, and such was the power manifested that there was no difficulty in getting objects transferred from one of the three circles to another. A receptacle in the room, empty at the commencement of the sitting, would be filled with new-laid eggs. Amongst other things some splendidly embossed leather curtains came as apports from Spain. The plan was to put into the receptacle two articles to be taken away and their place filled by two other articles—one from Spain and one from the States. These phenomena were difficult to credit, but as Major-General Drayson was a man of the highest reputation and such things were more common in those days, we might rely upon it that his statements were perfectly true.

Owing to the recent pronouncements of Sir Arthur Conan Doyle and Sir Oliver Lodge the world was more interested in their subject than ever before. That evening they had on the platform a lady who had made a name for taking up the cause

of the lower—or, as he would prefer to say, the other—animals. She had studied physiology and anatomy in order to refute the statements of medical men that useful discoveries were obtained by vivisection which could not be obtained otherwise. Having studied those subjects she did not hesitate to give determined expression to her convictions. She had shown herself just as willing to bear her testimony on our subject, and all credit was due to friends who dared to speak out what they knew. It was only bias and ignorance which they had to contend against, for everybody who investigated Spiritualism knew it to be true.

MISS LIND commenced by saying that she was not about to speak that evening on physiology, but on its allied subject, psychology. If she should sometimes appear rather dull and dry she apologised beforehand. She had a purpose which she hoped to reach by some byways and paths, and eventually make herself understood.

It was very strange how little time and scientific energy had been given to psychology. During the nineteenth century scientific energy and scientific purpose had been generally directed to the perfecting of the physical sciences—physics, chemistry, biology, astronomy, anthropology—all these obtained a very large amount of scientific attention and research. There were, it was true, abstract academic schools of thought directed to philosophy and psychology—the line of demarcation was not always defined—but the psychology studied was always very remote from actual life.

Psychology, we were told, was the science of "the phenomena of mind" or "the positive science of mental process." "Psychology," said Professor J. Arthur Thomson in his "Progress of Science,"

investigates mental events in their co-existence and sequence, or mental products in their subjective aspect. It has to do with the racial evolution of mind and the development of the individual consciousness, but not with what ought to be in thought or in conduct (logic and ethics), nor with the nature of knowledge as such (metaphysics)."

According to the encyclopædia, psychology had as its subject matter,

Hoping, fearing, willing, wishing, desiring, questioning, doubting, believing, perceiving, imagining, being surprised, being disappointed, rejoicing, grieving—and the list could easily be extended—all stand for "psychical processes," and psychology may be defined as the science of psychical processes and their conditions.

As we all hoped, feared, wished, willed, &c., we might, not unnaturally, turn to psychology for explanation and guidance in our mental perplexities. But here the old orthodox psychology gave us stones instead of bread. The pages of Spencer, James, Fechner, Wundt, Baldwin, Herbart, Sully, Ribot, Lloyd Morgan, offered material for highly interesting and brain-stretching study of the processes known as "cognitions, feelings, and conations," of "motor-presentations" and the differentiation of a "presentation-continuum" (change of consciousness), but little that helped us to understand the throbs and changes of mind in the daily life of ourselves and others. It was little wonder, then, that side by side with the old orthodox, highly academical psychology there should arise what was now known as the New Psychology, based on the realisation that everything was the outcome of mind, that all that existed in our consciousness was but materialised idea. It did not require much thought to realise that nothing could exist without having first existed as an idea, the whole universe being, therefore, materialised idea. The realisation that civilisation and social evolution, history, politics, industrialism and trade, war, peace, likes and dislikes, love and hate, are soluble problems if approached from the standpoint of this New Psychology was gaining ground, and we had to-day entirely new methods by which we studied the corporate soul of man.

We were evolving a psychology of history. The old history was simply a blind recording of events—wars and peace, treaties, parliamentary resolutions, the great ebb and flow of humanity. To-day a new class of historians were trying to penetrate beneath the surface, to understand the causes and to piece together an intelligent explanation of why certain

historical events came about at such a period and under such conditions.

Again, we had a new psychology of nationality. We began to realise that every nation had a national psychical mould which gave form to its prejudices, customs, manners, institutions, humour, clothes. This study, if applied to France and England, took into account both the French *pot au feu* and the English afternoon tea! Nothing was unimportant. It was not inopportune to remind ourselves of the French proverb, "Tout comprendre est tout pardonner." When this science of national psychology had been further developed than it was to-day, wars, which were due to misunderstandings and the impossibility of reconciling national ideas, would become impossible.

It was interesting to reflect on the absence of this national psychology. During the war she had made a point of observing the meeting-places of the British and Latin minds. A few years ago England and France were not as good friends as they were now. To-day there was great friendship and mutual enthusiasm. On the other hand, she found there were certain aspects of thought, certain customs and habits, in which it was extremely difficult for the French to understand the English, and for the English to understand the French. The humour of the Frenchman, for instance, seemed very poor to the Englishman, while that of the Englishman quite failed to appeal to the Frenchman.

But there was not only a rising psychology of nationality, exhibited in a sympathetic study of national characteristics—there was a new psychology of art (which offered immense possibilities for the future), a new psychology of religion, language, education, health, in fact of every aspect of human life.

(To be continued.)

FROM SUN TO HEAVEN VIA EARTH:

By E. E. CAMPION.

IV.—REASON IS KING.

We have seen that the first life on earth occurred when the Designer built up molecular activities and the still more complex organisation of life. Animal instincts have been mentioned as showing an advance upon the merely vital ideas, upon the ideas formed by the first vital reaction of sunlight upon matter. Immediately some particles of the earth's crust succeeded in retaining creative energy as a permanent asset, the first layer of what afterwards developed into soul was formed. A mode of existence new to the planet came into being. There had been matter and light; now there was a combination of the two which was life, and its evolution proceeded through the more or less rigid forms of instinct to the mobile plane of reason. The great thing to note is that creation came from the outside, as it comes daily to each of us, for we are created every moment. Creation has formed its own earth, its own life, its own human beings. All these are things. But creation is the informing indowing power which is the hand working the machine, the electricity coursing through its circuit, the gravity which pulls all objects to its centre and which is the great Will by which alone human wills operate and become part of God's executive government.

Reason, it may be remarked, cannot cut against the association of ideas any more than two substances will combine, however close their contact, if there be no chemical affinity between them. The association of ideas is the method by which the Divine will operates on the human will and makes the latter a servant and co-operator. Men partake of the Divine because they have some creative power delegated to them, but the association of ideas, the operation of which is traced in each act of reason, is the Divine check on the erratic workman. If a man make a very intricate puzzle by means of cutting up into small bits a beautiful picture, and if he ask children to put it together again, those children will have a hard task. Try how they will, much labour will have to be expended before the design is reconstituted. It will be found no good trying to force a round fragment of the picture into a

part of the partially completed puzzle where only a square scrap will fit in. Human ideas fit into each other, and the design—the soul—can only be built up in a certain way. That certain way is indicated by the power which ideas have to link the one to the other. A man's mind is nothing but a huge mass of ideas—his life's experience—held together by the Divine law which has arranged them, the arrangement being determined by the inherent affinities of the separate ideas. As life goes from childhood onwards, the ideas become condensed into systems. These systems of ideas rule our life, are what we think with. They interact. Their conference with each other is deliberation. Their decision is conscience. A man "can do no other," as a martyr once said in effect, but follow his conscience. It is God-given because God-made. The instrument making it is the function of ideas which associates them in definite ways.

We will suppose that a question is presented to a man to answer. That question is a new idea to him. He projects it by his conscious will into the sphere of attraction of his idea systems, and they decide it for him. The facts included in the question are dissected and examined. This is done by the force inherent in ideas by which they associate with their likes and dissociate from their unlikes. The process resembles the decomposition of a molecule of matter by chemical reagents. Certain of the idea systems have in them ideas possessing an affinity for a factor in the question. That factor is attracted temporarily into the idea system. If it is found at home there, to cohere in the mass of ideas forming that system, the human will has the sense of satisfaction which a man has who introduces two friends of similar tastes. When the question is finally disposed of, all factors in it will have found lodgment in some of the general idea systems which the life experience has accumulated. On the identity of the grouped ideas among which they do find lodgment will depend the answer to the question. The work of decision will have gone on almost unconsciously; if the problem is "slept on" the operation will have carried itself out during sleep. The decision itself is carried out by an idea created by the general ideas. This executive idea impinges upon the physical will, and is thereby transmitted to the limbs, which carry out the decision.

Each man has thus his own tribunal for the decision of questions he troubles about. He must take that decision before all. Sometimes he is wrong in the eyes of his fellows: sometimes he is right. If he be wrong in the opinion of his contemporaries he is a criminal, or a harmless crank, though by after-generations, whose idea systems have grown to his own standard, he may be admired as a hero. If he be right in the eyes of his fellows, it shows that his idea systems are normal. Whether a man be a genius and see a particular truth a generation or two before his contemporaries are fitted to perceive it, or whether he be a good citizen of ordinary parts and ordinary illumination, his decision, whatever it may be, so long as it is honest, is the ultimate expression of his whole spiritual being. The teaching of the correct method of listening, as it were, to the general ideas is logic; the actual listening to them is logic in being, or reason. It is the greatest of human privileges, for by it the whole of a man's previous experience is brought into focus upon the business in hand.

After death, when the physical human will loses its instrument, the will of the organised ideas or soul is the resultant of their forces. So that a man's angel is just himself, minus the human physical will. His whole life's experience is there with all his affections, with the predominant love of his life still predominant. He is his own judge because he is himself. Candid to himself he is transparent to others, and finds his companions and work according as the resultant of his idea systems accords with theirs and fits him for development along the same path. A man on earth is spiritually compacted of thought. Such he is in the spirit world, and the record he takes with him there is his own initiation ceremony. It introduces him to his spiritual fellows, even as in less degree it can do on earth. Written plain on the soul is its every thought, clear and visible. The ordeal of after-death must surely be the revelation of truth contained in the knowledge of self and in that of other enfranchised beings. The reason which was king in earthly life is now seen still reigning in Heaven. Instead of attracting similar ideas into systems it is now engaged in binding kindred souls in common work.

SPIRIT INTERCOURSE: ITS USE AND ABUSE.

On Friday, the 12th ult., in the rooms of the London Spiritualist Alliance, "Morambo," the control of Mrs. M. H. Wallis, commenced a new series of brief addresses on subjects relating to the Conditions of the Future Life, the special topic dealt with on this occasion being "Spirit Intercourse: its Use and Abuse."

At the outset "Morambo" reminded his hearers of the difficulties existing on both sides of the veil in the way of intercourse between the two states, and that even where these difficulties had not been overcome, and communication established, discarnate spirits might yet be, and often were, in close association with their friends on this side. Even when the latter were unconscious of the fact, the presence of and the influence exerted by those near and dear to them in the Unseen could not but have some effect—great or small, as the case might be. It was well to remember that many of the people who had passed on had done so with very little knowledge of the possibility of spirit communion. Some of them might be present with their friends who were still in the flesh, but unless they had made themselves aware of the possibility and understood the method of communication, they would be unable to manifest their presence. The great effort of Modern Spiritualism had been to help people to obtain evidence that the friends who had passed from their sight were still alive, that they had not gone far away, that the links of affection were not entirely broken, nor the old-time interests entirely outgrown. Often they remained in close association with the earth conditions in order that they might help those in whom they were specially interested here. Then one must bear in mind the question of conditions in regard to spiritual experience. Even though, according to earthly ideas, the spirit friend might be far away, according to the laws of spiritual attraction he might be very near: so near as to render possible the exercise of spiritual influence and the establishment of some degree of communication. Spirit return had been clearly demonstrated. It only needed a measure of mental rapport to make possible some degree of spiritual intercourse. Such intercourse could exist quite apart from the giving of a message, or the controlling of a medium. One might be in communion with spirit people, thought might respond to thought, the secret chambers of the mind might be explored, lofty aspirations might be intensified, weak resolves strengthened, and good tendencies made more decided, without the person who was the subject of such experiences being conscious of the fact. On the other hand, spirit people might, through such channels as they were able to find, succeed in giving demonstrations of their presence and power. Such demonstrations might appear on the surface to be very partial, very imperfect, but judging from the spiritual side of life the message that was partial and imperfect might, by reason of the love and intense interest conveyed, have a greater effect and be therefore of greater value than a more finished communication. The assurance conveyed in some subtle way that we were in the presence of one who had been dear to us in the past somehow made a stronger appeal and brought greater comfort than a much more striking manifestation of spirit power. Therein lay the value of spirit intercourse to the individual—not so much in what was said or done, as in the way in which it appealed to the person who received it, the sense of conviction which it carried, and the degree of response it evoked.

We had, again, to look at the subject from the spirit side of life. Our spirit friends were very human. They desired to minister to our needs and respond to the thoughts we sent out to them, but much as we might long for their presence it was not right when we had once received the satisfaction we craved to continue to make persistent inquiries. "Ask if you will, whether it is possible and right for your friend to manifest, but do not, in and out of season, make continued demands for his presence. It might be interfering with his development and with the greater activity he might manifest strongly but for such claims." "Morambo" deprecated still more the pestering of our spirit friends with the trivialities of daily

life—how we should invest our money and other matters on which we ought to exercise our own judgment. Some people seemed to think it would be a good thing if the spirits could be always at hand to give advice regarding the Stock Exchange, to trace crimes and solve all our mundane difficulties for us. On the contrary, it was very doubtful whether, if they could undertake so much of the world's work, it would not, instead of being a benefit, be a barrier to our highest and best progress. They came to us to give us the comfort of the assurance of their presence and to help us to live on an higher level of thought and action. Indeed, the great test of the value of spirit intercourse to the individual lay in the upbuilding of character.

THE VITAL INTERESTS OF LIFE.

THE SPIRITUAL SIDE OF POLITICAL ECONOMY.

By HENRY FOX.

It is notorious that the thinkers of our day and generation, including not only our philosophers and brain-workers, but our manual workers (who are often pretty shrewd thinkers), all condemn our present civilisation as a cruel wrong to the large majority of the population. Huxley thought that the Patagonian savage was a superior being to the British savage, as bred in our slums, and Alfred Russel Wallace declared that "our civilisation was rotten to the very core." All our efforts to amend it by legislation or remedial measures, as in the case of charitable institutions, do but touch the fringe of the evil, and sometimes do more harm than good. Charitable institutions relieve distress only to create more. They act the part of an ambulance corps in picking up the wounded in our industrial life, but they do not destroy the cause of all this pain and suffering. Our social warfare—arising from class interests—goes on, claiming its victims and its martyrs in a never-ending procession. The rich non-producing consumers live on the labours of the producing classes, the toilers, between whom there rages the unceasing conflict of competition for a bare livelihood.

This industrial warfare means a struggle for the vital interests of the combatants—for all that life means, all that makes it worth living. These vital interests are considered as relating to such things as adequate food, clothing, shelter, health, cleanliness, and reasonable relaxation and rest of mind and body. But they should include something else—even more vital—spiritual food and enlightenment. To give men this last is impossible (it would not be appreciated by the masses even if it were offered) until they have learnt the need of it. Nothing but a spiritual reconstruction of his civilisation can raise the soul of man to a condition in which he can really understand his own vital interests. Herein lies the great mission of Spiritualism: to teach a man what he really is and then to satisfy his craving for the satisfaction of the deeper needs of his soul.

To teach a man to know himself is to teach him how to satisfy himself. It is to lift him above his limited conception of himself as an animal who can think more or less imperfectly and can fight for his animal necessities by combination into regiments of trades unions to wage war on regiments of capitalists. This is the domestic warfare which is only suspended by this great European struggle for our national existence. This is the warfare we may expect to break out once more immediately peace is proclaimed. The consumption of our national wealth by this war will make this domestic war more bitter than ever.

We may disband our huge armies, but they will forthwith enlist in the social armies at home to fight one another for the possession of what they consider to be the vital necessities of their lives: a matter regarding which their views will be considerably widened. The women will this time join in the fray, for their views of their vital necessities will also be considerably enlarged. All this promises social chaos and even bloodshed, unless these highly intelligent and highly organised armies can be made still more intelligent by understanding themselves and their really vital interests in the light of the message of Spiritualism to them all as spiritual beings. No

social reconstruction on any other basis can satisfy their real wants or give them that sense of unity which alone can create for them lasting peace, content or happiness.

Man does not live by bread alone; given all the bread he demands, he still remains unsatisfied. You must satisfy his inmost soul if you desire to make him contented and peaceful. Pile up the luxuries of life upon him in heaps, as this war is doing for thousands of successful war contractors and others: you thereby destroy the real man. You canker the soul within him, and no attempt by such a man to atone for his shortcomings by boundless charity and good works can avail to save his soul alive. He is condemned by the laws of his own nature, which demand not charity, but justice, not good works, but right living. The gates to the realm of spiritual reconstruction are opened only by two keys—Love and Unity.

The entrance into this happy realm having been made, the next General Election should give England the greatest chance in her history: the chance of filling Parliament with lawmakers possessing spiritual discernment, understanding the true nature of men, and with some vision of their essential needs, and replacing with wise administrators our present blatant party politicians, the products of a caucus system of election.

The profound problem of the reconstruction of our civilisation would then be approached in the right spirit. We should proceed not to confiscation of private property, but to its right administration by the owner in the interests both of himself and of the community.

The fiduciary position of ownership would be realised by the owners, and would lead to a total revolution of our views both about ourselves and others. Our rights would become our responsibilities, and in following the dictates of the spirit of Love and Unity within us, we should achieve a welfare and a happiness which no self-indulgence and no luxuries were ever capable of giving us. And then the "Mother of Parliaments" would become representative not of "caucuses," but of our vital interests by men who know what our vital interests really are.

SPIRITUALISM AND THE CHURCHES.

Mr. Ernest W. Oaten, President of the National Union of Spiritualists, writes:—

In your issue of the 6th inst., the Rev. F. Fielding-Ould, M.A., complains of the attacks made by certain Spiritualists upon the Churches. I am not concerned to defend Mr. Hill—He is quite capable of sustaining his own statements—but I should like to call attention to the fact that these attacks are not all from one side—neither do I think that Spiritualists are the instigators of the method.

As a consequence, for instance, of the publication of Sir Oliver Lodge's recent book, I have just perused some thirty cuttings, the great majority being reports of sermons preached in various churches. In so far as these contain genuine criticisms of the book I have no reason to complain, but many of these sermons contain the language of vituperation, language which does not add grace or dignity to the pulpit. The attacks are made by "educated" men and are a direct incentive to combat. If well-known religious leaders choose these weapons why complain if they provoke a feeling of resentment and a desire to meet them in an uncompromising spirit?

A case in point was brought to my notice this week. A lady friend has been holding a circle at her house and has invited a few neighbours. Good results have been obtained and the news spread that Mrs. C. did not object to a few others joining. There is no other Spiritualist meeting, to my knowledge, in that town. Some few people who joined in these sittings have been in the habit of attending the parish church, and their visits to the circle came to the ear of the vicar, with the result that a sermon was preached denouncing Spiritualism as involving "dealings with the devil," "taking the road to perdition," &c. Moreover, the vicar called upon my friend and threatened her with police proceedings, stating that if the police would not take action he himself would prosecute. This is an attempt at terrorism, and if it evokes retaliation Spiritualists are branded as "bigots," and described as guilty of "offensive arrogance."

Residents in London and the larger cities have no conception of the tyranny exercised by the Church even to-day in the small cathedral cities and large villages of our country.

Whilst I am in complete agreement with Mr. Ernest Hunt's appeal in *LIGHT* of the 13th inst., my twenty-five years' experi-

ence has shown me that the most brutal and scurrilous attacks upon Spiritualism have been made by the clergy; and whilst there are many of the Church's ministers who to-day are leading up to better things, yet I submit that it does not lie in the mouth of a clergyman to upbraid us for our want of charity.

Even now I am busy replying from platform and Press to five venomous attacks from clergymen arising out of the publication of "Raymond." In a large number of cases, too, the newspapers which publish these attacks close their columns to our replies.

CATHOLIC BELIEFS AS TO THE HEREAFTER.

"Hamerton Yorke" writes:—

I have been watching your numbers with some interest to see whether any of your readers would call attention to certain comparisons made—one in the article on "Spiritualism and Religion," by Sir A. Conan Doyle, in your issue of December 2nd, the other in the address on "The Use and Beauty of Spiritualism," by Mr. Percy R. Street, in your issue of November 11th, which are certainly open to criticism as being singularly one-sided and incomplete. I will give Sir A. Conan Doyle's statement first, as it is the most clearly defined:—

"The doctrine of nearly all Christian churches has been that after death the soul lies dormant until the advent at some far future date of a day of doom. After this it is judged upon its deeds in this earth life, which by this time must be, in retrospect, like a few seconds of time blurred by the passage of countless centuries. It is then either ruined for ever in the most terrible manner, or (with or without a term of probation) it is made happy for ever. That, I think, is a fair statement of Christian dogma, but this is traversed at every point by the facts of Spiritualism."

It is also traversed at every point by the (unrecorded) fact that it is contrary to the teaching of the oldest and incomparably the loudest voice of Christian dogma, as uttered by its most authoritative exponent, the Catholic Church. The dogma of this (excluded) Church is: that the soul does *not* "lie dormant": on the contrary, that the "particular judgment" by which its future place is assigned to it takes place immediately after death; that there is a term of probation for most souls *then*; that there is *no* term of probation after the day of doom—the general judgment.

And so Mr. Percy Street, who asks, "Which doctrine could the more fairly be regarded as setting a premium on crime and vice—one [Christianity implied] which taught that a man could escape the penalty of his sin and win everlasting felicity by repentance at the eleventh hour, or one [Spiritualism implied] which insisted that that penalty must be paid to the uttermost farthing?"

And here again—by a strange oversight of the speaker—it is the "Catholic" Christian voice which says that though a man may indeed save his soul by repentance—even at the eleventh hour—yet he shall assuredly pay to the uttermost farthing in purgatory *before* "he pass out thence" to his everlasting felicity.

I am not a Roman Catholic, therefore I do not take up the cudgels for that reason, but merely because it is only fair play to do so. It is very easy to make out a good case for one's own theory by evading one's opponent's facts—or, as in this latter instance, appropriating them! It would probably disconcert some Spiritualists to discover how many of their hotly contested theories were the placid, everyday refutation of mediæval Catholic writers! May one put in a plea for some slight recognition of their beliefs?

THE supreme message of science to the men of this age is that Nature is on the side of the man who is trying to rise.—HENRY DRUMMOND.

A CONTROVERSY in the "Daily News" between Mr. William Archer and Sir George Greenwood on the subject of "Survival after Death," in which Sir George suggested that the whole of "Raymond" was an illustration of "the intense will to believe," was closed by Mr. Archer on the 26th ult. with a letter stating that he was conscious of no such desire on his own part, and adding: "To doubt the genuineness of the facts recorded by Sir Oliver Lodge (as distinct from any theory of their origin) is not to show sane scepticism, but amazing credulity; for it implies a belief in the possibility of an utterly incredible conspiracy of falsehood among people who have not the slightest motive for embarking on such a career of deception. It is not always realised that disbelief may be just as great a symptom of credulity as belief."

Light:



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"LIGHT! MORE LIGHT!"—Gothie.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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For further particulars see page 42.

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Notices of all meetings will appear regularly in "Light."

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NOTES BY THE WAY.

There is a fire abroad to-day that is burning up, as in the fierce flame of a great furnace, all the accumulated rubbish of the ages, material rubbish, moral rubbish, intellectual rubbish, aye, and even psychic rubbish. That fire was lit by the Prussian, cynical, arrogant, ruthless, wilful with the cold, calculating devilry of a Mephistopheles, esteeming himself the Lord of Life, yet now the merest puppet and serf of those Spiritual Powers which he mocked and defied. As his intellect grew his soul withered; in him was the culminating point of that Materialism which would in time have destroyed the race, partly by a fierce pursuit for material wealth, and partly by the fatty degeneration of luxury, sloth and spiritual apathy. To him was given the match to light the pile of festering errors. The fire promised him a banquet glorious and triumphant, over which he should preside as the Lord and ruler of things. But it was really a funeral pyre to which, drunken and bemused with power, he unwittingly applied the flame. There were, and are yet, among the nations many who shared something of his mind and temper, bringing a spiritual corruption that only fire could burn out. The Great Plague had to be followed by the great conflagration, just as in the fatal year 1666.

The fire will go on just as long as there is any rubbish to be consumed, for to-day we have reached a critical point in world-evolution. Spiritual forces have arrived at a stage in which they can no longer be withstood, whether by malignant opposition or that sluggish indifference which, however we may regard it, is really the less offence against the Divine Order. The active devil calls for a fiery defeat and destruction; the torpid soul needs only a rough awakening and a few burns from the fire to the outbreak of which his stupidity contributed. The fire will consume much which we have treasured, burning up apparently good things with bad, yet in the end it will be seen that nothing of true value has perished. The real treasures will emerge unscathed; it will hereafter be seen to have been a great purification, the pains of which greater wisdom would have enabled us to escape. But it was not to be. The law of life is inexorable. The spirit of mankind must be preserved, perpetuated and kept spotless, even if war and fire and famine have to be the appointed agents to carry out the work.

That blessed word "telepathy"! It is still used, by those unblest with the ability to think, as an explanation of

phenomena which include objective manifestations such as those described by Dr. Crawford in his work on "The Reality of Psychic Phenomena." It is so patently absurd that we have lived to hear persons who are not at all favourable to our subject dismiss it with ridicule. And even if it were applied only to the mental evidences the shallow critics who raise the point do not apparently stop to think that telepathy may (and must) be the mode of communication between discarnate and incarnate minds where there is no physical nexus. Mr. Gerald Balfour made this point clear in an article in the "Hibbert Journal" some years ago. From the standpoint of the opponent of psychical science telepathy proves too much. It gives away the whole case, unless the critic is a materialist who denies the existence of beings other than those in the flesh. But even *he* is making a tremendous concession when he relies on the point. As for the religious opponent, he simply stultifies himself when he employs this argument. In the old days "unconscious cerebration" was a favourite explanation, and it was carried to equally absurd lengths.

Many years ago Major-General Drayson, in an address before the London Spiritualist Alliance, made some pungent remarks on these hackneyed theories designed to explain away psychic phenomena. In the course of his observations he said:—

When as a young officer I was in South Africa I once astonished some Kaffirs by using a magnet to lift an iron nail. These men were alarmed and called out that it was "witchcraft." I informed them that it was not witchcraft but was a force termed "magnetism." The Kaffirs repeated the word after me and were much pleased with the explanation. Some days after this I happened to open a bottle of soda water, which, while it was effervescing, I drank. The Kaffirs shouted "He makes boiling water instantly and then drinks it. It is witchcraft." One of my former Kaffir friends was present, and with a self-satisfied smile he announced that it was magnetism, not witchcraft, which enabled me to drink "boiling water." Having on another occasion made a rather successful sketch of a Kaffir chief, I was again accused of witchcraft. But one of my learned Kaffir friends was near who explained that witchcraft had nothing to do with the sketch—it was all done by magnetism.

It is a pathetic reflection that the explanations of some of our civilised critics do not rise above the level of intelligence of the learned Kaffir.

We make no apology for returning once again to the food question, which grows in urgency. Some of the highest medical authorities pronounce the vicious habit of bolting food to be a cause of appendicitis; others say it is the cause of cancer in the stomach, and other dread diseases, which tend to increase despite the advance medicine has made in other directions. Horace Fletcher says that his system would substitute for the "pleasure" of the glutton, with its dire train of ills, the joy of the epicure, with its endless benefactions. No one but the careful eater knows the exquisite delicacies of flavour educed by thorough mastication and insalivation of

food. So the new science of dietetics, after the first slight discipline, asks the minimum of self-denial, and offers the maximum of pleasure, and inestimable boons. Mr. Wake Cook says it saved his life, and has been worth a 20 per cent. addition to his income ever since in added energy and power. One remarkable thing is that slow eating kills the false "habit-appetites," and then Nature will dictate the kind of food needed, and the whole tendency is for the appetite to demand less and less meat and alcohol. Enough has been hinted to enable any wise person to do another and a valuable "bit" for his country, and reap substantial blessings in return.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 22nd, 1917.*

When AN ADDRESS will be given by

MR. J. H. VAN STONE.

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 13th, Mrs. E. A. Cannock, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, February 15th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Joan of Arc," the third of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, February 16th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, February 16th, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "Spirit Messages, Reliable and Unreliable," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

The men and women that are lifting the world upward and onward are those that encourage more than criticise.—ELIZABETH HARRISON.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

WESLEYANISM AND "RAYMOND."

Kingway Hall, a monument of the vigorous effort of Wesleyanism in the Metropolis, and the scene of the able ministry of the Rev. Ernest Rattenbury, was crowded on a recent Sunday evening to hear the preacher deal with the subject of spirit intercourse. We sometimes say that if our dead and gone ancestors could hear and see some of our words and actions to-day they would "turn in their graves." The author of this saying could not have been a psychic scientist; even were it true, John Wesley and his brother, at any rate, would not have been thus afflicted at hearing "Raymond" discussed by their descendants, for the members of the Wesley family at Epworth Parsonage knew much experimentally of the subject and John at least owed his firm belief in the immortality of the soul to these family episodes of his youth. Mr. Rattenbury gently referred to this—bearing lightly on the point in order not to disturb unduly his less open-minded hearers—and also to the wealth of allusions to supernatural visitations which were recorded in the literature of the early Wesleyan communities. But the kernel of the matter was whether these "experiences," real in every sense of the word to early Methodists, were of the same kind as those associated with Modern Spiritualism.

Taking as his lesson the appearance on the Mount of Transfiguration of Moses and Elijah—long departed spirits—and acknowledging that Scripture clearly warranted the assumption of communications from departed spirits, he further confessed that the Church had negligently omitted during recent years to emphasise this fact, and although the Catholic community had continued to do so in a distorted fashion and the Anglican Communion had constantly used in its Creed the words "I believe in the Communion of Saints," as a practical proposition the Church had totally ignored it. If it be a fact, said Mr. Rattenbury, and we have culpably neglected it, "let us humbly and decently confess our shortcoming in this respect."

The preacher, whose words were being closely followed by the many young people who fill the hall on Sunday evenings, then dealt with "Raymond," the book written by an affectionate parent to testify to his belief that his son could still speak and communicate with him. For the first and latter portions Mr. Rattenbury had nothing but praise, and incidentally testified to the influence that the study of F. W. H. Myers' "Human Personality" had had upon him years before in opening up his mind to the wonders of consciousness. The middle portion of the book, however, came in for harder treatment, although he had "no wish to raise a laugh" against such an obviously sincere man as Sir O. Lodge. The "cigar and whisky" incident received, of course, scathing condemnation as quite unbelievable and absurd. Mr. Rattenbury did not point out that, at any rate, the granting of the wish was reported to have cured the taste for tobacco and alcohol—a better consequence than we were formerly taught resulted from hell fire and brimstone, at least as "materialistic" an idea and not so agreeable in anticipation as cigars and whisky. The evidential parts were rejected as unsatisfactory, to the preacher at least, and then the climax was reached when Mr. Rattenbury in a loud, appealing voice said, "But if it is true, what good will it do us?" He had but a moment before hinted at the anguish of stricken hearts longing for "the touch of the vanished hand," and now he ruthlessly struck down the evidence which would satisfy such. If Jesus knew of this, and if this was what He meant, why, the preacher asked, were not explicit directions left? There was no mention of darkness and table-tilting in the New Testament, &c. Mr. Rattenbury's knowledge of psychic science was distinctly limited. All of it, he implied, took place in darkness and under suspicious circumstances with paid mediums. He finished his discourse with a fine rage by saying that if God could not reveal this truth to the earnest soul who demanded by insistent prayer to know if the loved ones persist, then he for one would be content to do without the knowledge, assured that such was wisely withheld. One might as well have said that if one sat in a cold room and prayed earnestly for fire and no fire came, he was justified in believing that fire was wisely withheld from man. A warning as to the danger

pointed out by Sir Oliver Lodge was carefully insisted upon, and one was left with mixed feelings as to Mr. Rattenbury's attitude. It seemed to the listener that personally he longed to have the comfort which Spiritualism gave, and which he acknowledged had been brought to large numbers of persons, from knowledge which assuredly contained truth. On the other hand, orthodox Wesleyanism frowned behind, and stayed his word, so that our beautiful truth was dispensed in but a sparing fashion to his needy flock.

But for all such indications of the spread of inquiry, and the conflict of leading minds upon psychic science, let us be glad, for it means that Cinderella is being wooed by the Prince and will soon take her place at Court.

B.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

(Continued from page 35.)

I finished my last article but one in the middle of Sunny's own story, which obviously related to himself and his passing over, and his early experiences in "The Happy Land," as he calls the condition he now dwells in.

It will be remembered that we had arrived at that part of his story where Sunny looks up at the "kind lady" (who is asking him if he can bear to leave his mother and brothers), and says "if it will make mother very sad will they please take another little boy whose mother will not miss him so much?" But the reply is: "No, no, my little boy, God wants you. He has a work for you to do, and no one else can do it."

Story continued by Sunny: "So then this little boy said: 'If I come to your Happy Land can I see my darling mother sometimes?' Then the lady smiled and said, 'Why, Sun . . .'"

Here the planchette stopped short, as if in dismay, for up till that instant Sunny had refused to tell us who his "little boy" was, and if we asked questions would write, "Oh, do be quiet, mother and Nellie! You must not guess." Therefore, when he found he had let it all out, he wrote rapidly, "Oh, dear, I've done it now! Never mind, you'll like it just the same, mother. I've let the cat out of the bag."

Story continued (after some talk): "The lady smiled, and said, 'Why, Sunny, you are not going away anywhere! You are only going to have your eyes opened to the beauty of this, our Happy Land!'"

A pause, and then Sunny wrote: "Now the secret's out, mother, I can tell you it is all true—every word."

I replied, "Oh, Sunny, is it really? And who is 'the lady'?" "It's Auntie Eva," wrote Sunny (my sister, who passed over many years before Sunny died). "And when," I inquired, "did she say all this to you?" "Oh, a long while before I came here, mother."

Before I go on with Sunny's story, let me say that in another part of his writings he told us that he had always known he would pass over, as he expressed it in his own quaint way, "in the days of my youth." He told us that his auntie constantly came to him at night and told him he was coming over, but he could not bear to tell me. This, be it understood, he wrote us with the planchette *after* he had passed over. I am myself inclined to think that he did know in his sleep that he was to pass over early, and must have carried some dim subconsciousness of it into his waking hours, as I am sure we all do about many things, almost without ourselves being fully aware of it. Yet the memory will tincture our lives and actions, as it must have done his, for he often said strange things. Once, in India, when aged five, he climbed into my lap, laid his curly golden head upon my shoulder, shut his eyes with a sigh, and remarked, "When are we going home again? I should like to end my days in England."

Story continued: "Then this little boy, who was now nearly thirteen years old, said: 'Yes, please, I will come. I want to come, and then I will wait God's time to bring my darling mother to me.' But, then, God sent

another kind friend to me who said, 'Sunny, before you come here God has yet another trial for you to go through. Can you bear it, for His sake?' And then I thought that perhaps it was something more that would make my darling mother sad, and so I said, 'I can, and will bear anything, if it does not make *her* sad, as she has had a very sad life, and I cannot bear that through me she should suffer any more pain.'" (A pause.)

"I think, mother, I had better stop now. Do you like my story?" to which I replied, "It is beautiful." "And, mother, it's all true! Every word! No fiction about it! You see, mother, it makes me a little bit sad to think of those times. But the best and the happiest things are coming in the next chapter. And won't it be lovely? And you don't mind my speaking about those times, do you? It does not make you sad? You don't think me unkind to rake up the past?" which expression was so like him that through my tears I began to laugh. He then wrote "Thirteen-thousand-five-hundred kisses for my darling mother, seventy-five for Carrick, seventy-five for Yoric, two for Nellie."

I exclaimed, "Only two for poor, kind Nellie, Sunny darling?" (It must be remembered Sunny never knew Nellie.) There was a little pause, then he wrote, "Oh, but she is going to ride Towzer when she comes here, and that will be a good reward, won't it, Nellie dear?" (We got a great deal about Towzer in the communications. He often described going for rides on him, "and my canary sits on my shoulder or my head and sings.")

Story continued next day: "So this dear, kind angel said 'Sunny, don't you know that everybody has a certain amount of affliction to bear? and if your darling mother has a lot on this side, she will not have it to bear after she has passed over.' Then Sunny said, 'Why does God allow so much pain and misery in this world? My mother does not hurt anyone. Why has she got to bear so much pain?' Then the angel said, 'Sunny, God has His own way of leading His children to Him, and if they did not have to go through pain and sorrow, they would not think of Him and all His love for them.' Then Sunny said, 'I will! I will bear anything. But as much as you can, please, please spare my darling mother.'"

"Shall we stop now, mother?"

To which I replied, "If you wish, my darling." And Sunny then wrote: "And before we stop to-night will you please tell me, mother, if you think I was very selfish to want to come here when I knew all the time it would nearly break your heart?"

He seemed so unhappy about it, raising the planchette to stroke my face, that I find (recorded in the communications) how I told him he was to sit on my knee, even though I could not see him, and now I had a little "story" to tell him, as follows. I am quite certain he was on my lap while I told it. Nellie sat opposite me.

"In Scotland there was a shepherd taking his flock of sheep and lambs to the fold at night. The way was long and rough, and they were all tired and glad to be going home. They now came to a deep rough stream. The sheep were frightened and would not enter the water. So the shepherd gathered up the young lambs in his arms and carried them across the stream and landed them safely the other side. The mothers remained on the bank for some time in great distress, but the shepherd had known what he was doing, for now the mothers braved the torrents, forgetting all their fear. They swam the water they had so dreaded, and in that way the shepherd got his whole flock across to the fold."

After talks like this, his love for me and his longing to comfort and cheer me were a great consolation and joy to me. The little planchette would almost fly to press itself against my heart, to kiss and touch my face, and many a tear has it also wiped away. Then suddenly, perhaps, an organ-grinder would start to play some jaunty tune in the street below and the dear little board would jig about to the tune "to cheer mother up," finishing with more kisses and "Oh, I do love you with all my big, romping heart!"

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THE PROBLEM OF THE WORLD TO COME.

THE OBSERVATIONS OF MRS. DE MORGAN.

The announcement of the death of Mr. William de Morgan the novelist recalled to some of us memories of his parents, Professor and Mrs. de Morgan, whose work in connection with psychic phenomena and the philosophy of spirit intercourse is familiar to all who have made any deep acquaintance with our subject. In earlier days, as we remember, Mrs. de Morgan was a frequent and welcome contributor to these pages.

Turning the leaves of that valuable work, "From Matter to Spirit," which, although issued under a pseudonym, is well understood to have been the joint work of the famous Professor of Mathematics and his wife, we noted a chapter that bears closely upon a subject which has been exercising the minds of some of our readers and contributors of late. It is entitled "The Home of the Spirit," and a summary of it may usefully occupy the space ordinarily given to less profitable observations. (Those who have read "From Matter to Spirit" will, we hope, find nothing superfluous in a *resumé* of one of its chapters.)

Mrs. de Morgan (for we think the chapter is from her hand) remarks that the first accounts she received of spiritual scenery, varying in character, but seeming always to be in harmony with the tastes and tendencies of the spirit when on earth, were very puzzling.

Sometimes the whole appeared to be allegorical in the sense in which the word allegory is commonly used. Then the assertions of literal truth and absolute objectivity threw the whole again into confusion.

Those two sentences seem in a way to epitomise the little discussion which was carried on recently between "N. G. S.," Miss Dallas and Mr. J. Arthur Hill.

The first glimmering of light on the problem for Mrs. de Morgan arose from a recognition that, however the communications came, the various images they conveyed "always consisted of objects familiar" to the writer's mind; also they appeared to be in accordance with the feelings and pursuits of the spirit. Again, it was observed that if through one medium a supposed spirit represented himself as having passed through certain states, something bearing the same construction would be given through quite a different medium. As illustrations we are told how, soon after the death of a kind-hearted, high-spirited youth, his name was written by the hand of a medium, a youth like himself. Asked to describe his new state and his entrance into it, the spirit, through the medium's hand, drew a river

evidently meant to be dreary and forbidding on one bank and beautiful with landscape and sunrise on the other. Some people, it was explained in writing, crossed the river by ships and boats and others by a bridge (ships, boats and a bridge were shown in the picture). "How did you go?" the spirit was asked. The answer was, "I jumped over." Another medium, describing entrance into the spirit world, "drew gates, railway trains, bath chairs and carriages," and described these as suited to the different degrees of velocity with which spirits entered their new state.

The author here remarks that she does not, of course, mean to imply that the statements could be literally true, nor does she mean to say that "the ideas fixed by memory in the spirit's mind may not make them bear to him, an appearance of absolute truth." These statements, with many like them, seem at first sight absurd and unaccountable. Still, they are made, "and our present work is to find out in what sense or manner they are to be understood."

The accounts given by the *same* professing spirit through different mediums were also at first very puzzling in their dissimilarity, but it soon became evident that the same fact was conveyed under different images.

By way of illustration the author tells of a spirit who through one medium said, "I have crossed two rivers since I came here and am now resting," and, through another, "I walked through a gate into a beautiful field and gathered flowers—then passed through another gate and am here, where there is more beautiful fruit than any you have in your world." Each of these statements, it is observed, "implies two changes in an advancing state and a rest in which something is gathered or appropriated." And we read that "this appropriation was afterwards described by a more matter-of-fact medium as "learning more of God."

Here there is clear evidence of the use of imagery to depict certain experiences. If we find them unsatisfying the fault is in our own lack of imagination and life-experience.

Referring to the description by a spirit of his home, Mrs. Morgan tells of a picture drawn through a very young medium, which in touch and style was very like the drawing of the spirit himself when on earth. It represented an interior—a spacious room with doors opening into a vestibule, thence into a garden. On either side of the room a sofa was placed, on either side of the door were vases of flowers. On a table rested, amongst other articles, a double vase—or pair of vases—in the form of cornucopias full of flowers. (Vases of the same shape made their appearance, curiously enough, in shops afterwards, although the form was unknown at the time the drawing was made. It was recognised as a new shape when it came on the market several months later.)

Mrs. de Morgan then gives a description of other drawings of the house, with its colonnade, windows (two of them surmounted by a dome and a cross) and floral ornamentation, and proceeds:—

Now, although it was very evident that this house in some way typified the soul with its external, its spiritual, and its innermost or heavenly affections (of which all centred in the cross), still the drawing of the house was an enigma. The positive assertion of objective reality on one side and the equally positive contradictions by other spirits who professed to have means of knowing, threw the whole into confusion.

It seemed a hopeless problem until a medium was found with a brain qualified to receive new truths. Through her hand it was written that the house and the other objects were as real and palpable to the spirit as earth objects are to us. Of the pictures on the walls of the house it was stated that they were really earth memories. To the

question whether the whole was symbolical and drawn in this way simply because it was impossible to express it otherwise through the medium, the spirit replied that it was all in his soul—that was the house. But the things were external as they projected themselves from the inner. And he added,

Can you not see that as soon as the life principle in trees and flowers becomes external it is real to you, but is in fact no new creation? The painter, sculptor and poet as rapidly as they embody their idea on canvas or in marble . . . I cannot express all I would, but the fact of their embodying any existing ideal, however high or low, awakens a more perfect life of conception deeper in the soul; thus here as well as there (in the spirit state as on the earth) the arts are living and eternally progressive realities.—C.

We have only dealt with a portion of the chapter as we propose to return to the subject again. But sufficient has been given to furnish some profitable hints. There appears to be room for a reconciliation of the apparent contradictions. Indeed, it seems to be a peculiarity of every deep truth that it shall have two aspects which appear to be at variance with one another. To Emerson the whole world was an omen and a sign. To Jacob Boehme in his exaltations every object and every phenomenon of the natural world was the symbol of some spiritual idea. To the realist (looking at the matter from his own side) light and darkness as representations of knowledge and ignorance seem to be merely fanciful ideas—figures of speech. If he could trace their gradations in spiritual evolution he would see that they merge imperceptibly into what to him are abstractions, but are, nevertheless, existent on higher planes of reality. The advanced spirit radiates light—light as real to those on his own plane as the radiance of the electric bulb is to us. The statement is not disposed of by being termed "merely symbolical." And when the idealist contends for its reality, he must not forget that "real" to the literalist generally means physically objective. If the "realist" would centre his thought concerning reality on the consciousness and not simply on the objects presented to it he would better understand his problem, and he might then begin to perceive that a thing may be at once real and ideal, abstract and concrete, actual and symbolical, according to the way in which it is perceived. Matter is a lower form of mind, mind is a higher form of matter. Behind them is the One Life or Spirit, of which they are parts—eternally creating.

SPIRITUALISM AND THE CHURCH.

The Rev. F. Fielding-Ould writes:—

I entirely sympathise with Mr. Arthur Hill's position, and when I was a boy, and an exceptionally naughty one, I was often terribly frightened last thing at night lest the morning should find me in hell fire. But it seems weak and wrong to feel bitter and revengeful. Let us not revile the rose because we were pricked by the thorn. There are such treasures of beauty and goodness in the Church, in every parish so many real saints. The Church is a living thing, an organism, which grows and changes like the body every hour, and not to have "heard a sermon for eighteen years" is a confession which seems to withdraw from the writer all right of criticism. One cannot estimate a moving thing from so distant a point of view. Those who are *inside* see the faults clearly enough, but they are no less in a position to appreciate the far greater virtues. Intimate and exhaustive knowledge of all the circumstances alone gives the right to judge, and that, I suppose, is why God so jealously reserves the function to Himself. At the risk of being thought sententious and a prig, I must state my conviction that though "knowledge profiteth for a little," love and righteousness will in the long run lift the spirit infinitely higher, and I would to God I could act consistently with that belief.

LIFE appears to me too short to be spent in nursing animosity or registering wrong.—CHARLOTTE BRONTE.

THE HIDDEN PSYCHOLOGY OF DAILY LIFE.

BY MISS LIND-AF-HAGERY.

(Continued from page 38.)

Amongst the pioneers in this study should be mentioned the Frenchman Gustave Le Bon, and the late Hugo Münsterberg, the Professor of Psychology at Harvard University. Le Bon had written most on the subject, his last work being on the psychology of the present war. One of the latest writers to enter the field was Sir Martin Conway who had discussed "The Psychology of Crowds in Peace and War." Each of these authors had brought before us very interesting aspects of this new study of mind.

The New Psychology had a twofold basis: First, the analysis of the conscious, the impulses to which we knew we were subject, the thoughts we knew we thought, the desires we knew we cherished. Second, the analysis of the unconscious—the thoughts and impulses of which we were unaware and the desires which moulded our lives and actions in the silence, but which did not, as a rule, rise above the threshold of conscious life.

Miss Lind here asked her hearers to contemplate for a moment the psychology of the commonplace. Our daily life was a perpetual endeavour to adjust to our old self the stream of mental impressions which came to us. We were born anew every morning, and at the end of the year we had had time to lay three hundred and sixty different weary selves to rest upon our nightly pillow. We were not aware of the change taking place in us, we only noticed it after years; but it went on day by day, hour by hour. We were reminded of Stevenson's well-known phrase, "the face of what was once myself." We all knew the feeling of surprise with which we looked back at the things we cared for, or the things that we could do and think ten or more years ago. We said to ourselves wonderingly, "How could I have been so foolish as to worry over that silly trouble? How could I have been in love with So-and-So? How could I have dreamed that I should succeed in reforming the world in this or that matter?" It was not only disillusionment. It was a change from old points of view to new ones—a mental estrangement from our former selves. How did it come about? It came about from the fact that we were constantly in need of mental food just as we needed food for the body. We might have mental underfeeding and mental overfeeding—both of them enemies of healthy mental growth. Miss Lind here gave an amusing description of the manner in which the mind was daily bombarded with ideas. We awoke in the morning resolved to go quietly on a certain predetermined way, but by the time we had opened and read the morning letters our mental equilibrium had already been slightly disturbed. We took up the newspaper; its contents aroused our pity, indignation and compassion, rubbed up our political sore spots, or disturbed our religious convictions. In our journey to business in bus and train our eyes were caught by bold advertisements each making its special appeal. Everything we met was an assault on our mental life. We were trying to impress our mind on our fellow-creatures, and they were all in league in trying to impress their minds on us. Whether we went to church, or theatre, or music-hall, or meeting, we were assailed by ideas—rich in quantity if not in quality—which went to form the new self of the day.

It happened now and then that an idea struck us as sublime. It seized upon us with peculiar power and insistence, blinded us to everything else and made us suddenly leap into a new consciousness. In most lives there was this turning point. Something we saw or read or heard appealed so strongly to our sense of pity and justice that we became wedded to that idea for life. It took an exaggerated shape in our minds, all other ideas sinking into comparative insignificance. In that way all great reformers were born, and it was at once their strength and their weakness. Wilberforce, Elizabeth Fry, John Howard, Florence Nightingale, Frances Willard and Josephine Butler were striking illustrations of this fact, but it was evidenced also

in Mrs. Eddy, Mrs. Besant, W. T. Stead, and Anna Kingsford. All these personalities had been impelled by one or two great ideas—whether prison reform, temperance reform, or whatever it might be—which obscured other ideas. So we had the enthusiasm which devoted life to one great cause.

This brought up the question of the sanity or insanity of reformers. Miss Lind's own theory was that nobody was quite sane and nobody quite insane, and she frankly owned to some lack of sanity in herself! Most reformers were certainly not quite sane—if by sanity was meant an absolutely balanced mind which could take in every point of view. Unhappily many people were declared to be insane simply because they could not defend themselves. If you had plenty of this world's goods you might be eccentric, but you could manage to practise your little eccentricities in such a way that they were passed over; but if you were poor and lonely and generally ill-favoured from the world's point of view, you ran a good chance of being locked up for life.

Whence came the predisposition to accept some ideas and reject others? Here it would be necessary to give some attention to the physiological basis of psychology. Physiological psychology based its theories on the fact that the brain was the organ of mind. It taught that every thought was a product of some molecular change in the brain. Its pet formula was "No psychosis without neurosis." During the middle of the nineteenth century Buchner expressed the view that the brain secreted thought just as the liver secreted bile, which, of course, was nonsense, and might be relegated to the dustbin of scientific superstitions. But as long as we had a brain and nerves we might admit that every thought entailed a corresponding physical change. Persistence in certain lines of thought or mental attitudes stimulated certain centres of the brain, till we formed, as it were, certain "brain-paths," and it became easier to take these paths than to strike out new ones. Hence the appearance of habits and the difficulty of breaking them.

At this point phrenology came to our assistance. While not prepared to accept everything phrenology taught, Miss Lind was convinced that the system generally contained a vast amount of truth. Its chief doctrine was that the brain was not one organ but a conglomeration or plurality of organs, and that the different faculties which led to a certain line of conduct were centred in different parts of the brain. The ancients had a rough idea of phrenology and believed that our physical constitution largely predetermined our character. Spurzheim developed the theory of Hippocrates, stating that our mental temperaments could be divided into four—the lymphatic, the sanguine, the bilious and the nervous—the influence of the stomach predominating in the first, that of the lungs and heart in the second, that of the liver in the third, and that of the nerves in the fourth. With phrenology might be mentioned the general astrological system according to which a man's character and what he would do in certain circumstances were determined by the position of the stars at his birth. These teachings were based on the assumption that we were at present in a body possessing certain characteristics which predetermined us to act in certain ways; or, in other words, curtailed the freedom of the spirit during its sojourn on earth.

One aspect of phrenology—the mapping out of the brain—had an important bearing on the treatment as lunatics of people who were only partly insane. Hundreds of people were incarcerated who were perfectly sane on all but one or two points. It was clear that certain cells of the brain might, from overwork or excitement, become diseased, while others remained perfectly healthy. Miss Lind did not think that such people ought to be incarcerated for life in ordinary lunatic asylums where no remedial treatment was given them. The treatment suggested by phrenology was that we should not leave the unhappy victim alone but should endeavour systematically to produce a counterbalancing effect by stimulating other parts of the brain, thus relieving the part that was diseased and giving the so-called lunatic a chance to recover.

From the psychology of the conscious, Miss Lind now passed to the consideration of the psychology of the unconscious.

Much attention had (she said) been given of late to what was called the "crowd-consciousness." It had been found that a crowd developed characteristics and a mentality which were often entirely different from those of the individuals composing it. It was not only that, having an aggregate, you got a combination—you got a result often utterly unlike that which would be obtained from the individuals if left to themselves. As a crowd they were capable of actions far higher and nobler, or, on the other hand, far meaner and more wicked than they were as individuals. And here, to avoid misconception, the speaker explained that by a "crowd" she meant not a mere fortuitous coming together of people, but an assembly—it might be an army, a congregation of worshippers, a public meeting, or an election gathering—animated by some common idea, some common emotion or purpose. As this idea or emotion ran through the crowd a kind of new individuality was developed. As Le Bon said:—

What really takes place is a combination followed by the creation of new characteristics, just as in chemistry certain elements when brought into contact—bases and acids for example—combine to form a new body possessing properties quite different from those of the bodies that have served to form it.

Mental contagion, both for good and evil, was as much a fact as diphtheria or any other complaint. It was a source both of strength and weakness. Crowd-consciousness was the agency in all the great reforms as well as in many of the dreadful deeds committed in history. There had always been in the world mighty crowd-compellers—men and women who knew perfectly the psychology of crowds and could work upon them. This fact of mental contagion was at work all the time, and the task of those who would reform the world lay in bringing into the crowd-consciousness those newer and better ideas of life which, by their diffusion, would exalt the whole mass-psychology. We had to work through the crowd-consciousness.

Miss Lind then referred to the psychology of mental therapeutics—the most wonderful fact in Nature. The facts of mental and spiritual healing were indisputable, and they were evidenced by (amongst other phenomena) the well-known effect of emotions and impressions on the functions of the body. Ideas of health and strength implanted by suggestion could completely cure certain diseases, even diseases which could not be benefited by the ordinary methods of medical science. "After all," said Miss Lind, "nothing exists to us but what we are conscious of. If we can make ourselves unconscious of disease and conscious only of joy and health we are bound to realise those blessings in our physical life."

Then there was that vast region of the sub-conscious which bordered on manifestations of what were generally, for the want of a better name, called "psychic faculties." The facts of trance, somnambulism, hypnotism, multiple personality, telepathy, clairvoyance, psychometry, all fell within the scope of the New Psychology, though those forms of mediumship which were based on the communion of discarnate spirits met as yet with no welcome from its protagonists. Professor Münsterberg had gone extremely far, but he stopped short at spiritual phenomena and absolutely denied their possibility. He refused to attend séances and investigate the subject for himself, giving as his reason that he would be the last man to be able to "discover the trick," being "only a psychologist, not a detective." One was reminded, by way of contrast, of the pronouncement of Sir Arthur Conan Doyle, who had essentially the detective type of mind, and who had investigated Spiritualism and come to the clearest convictions on the subject. Sir Arthur acknowledged that the scientific investigation of the facts had gone so far that they could no longer be dismissed as fraud and delusion. As he said, if the facts were true, they must inevitably bring about a revolution. If we were in the midst of a sea of discarnate human life, no science could compete with the study of these facts. No other subject could be of one-tenth the importance. No one could afford to leave it alone. It revolutionised not only the old psychology, but all science and life. It was the science and the gospel of hope. It was a philosophy and something more, for in the controversy on this question she (Miss Lind) took her stand with those who brought to that study the conviction that it was profoundly connected

with religion and was therefore the most important study we could undertake. (Applause.)

DR. ABRAHAM WALLACE, in expressing the sense of indebtedness which he was sure all present must feel to Miss Lind for her very able paper, said that so far as his own acquaintance with psychology went he regarded the psychology of woman as the most interesting study of all. As to the question of the dependence of mental faculties on the physical organisation he recalled the affirmation of St. Paul that "there is a natural body and there is a spiritual body."

DR. ELLIS T. POWELL, in moving a vote of thanks to the lecturer, said they might congratulate themselves because in the thoughtful review of modern psychology that had been presented to them that evening they saw how advanced modern science was beginning to concentrate on man rather than on matter. As Miss Lind had indicated, we had early in the last century sheer materialism, but now we might see the proposition accepted that mind was the only reality and matter merely phenomena. We saw as a result of the war how these psychical problems were being taken up and examined with interest—in some cases by people who two years ago would have scoffed at them. There seemed, indeed, to be a movement towards what he ventured to believe would be the most startling consummation of all our principles and aims—something in the nature of a new revelation representing an advance upon Christianity by the elevation of Christianity into the purely psychical sphere. Christianity when established was necessarily founded upon a physical basis, by an individual who showed himself as a physical man and died a physical death. But the recognition of psychic theories and the discovery of psychic forces had gone so far that no revelation could possibly be any advance if it were not from the super-organic or psychic sphere, and it seemed to him that many now in the flesh would live to see some such revelation as he had indicated—possibly from some super-intelligence who might never come into the flesh. Meanwhile we might say that we had reached a point where we could contemplate with equanimity all those physical complexities and physical disasters which we were told we might have to confront in consequence of what biologists had called the Arrest of Man. We were told that man's physical development had reached its limit—that he had attained what a great biological author—Drummond—called a state of physiological rest. That was a judgment we might receive with complete equanimity, because we aspired to see the race progress away from the physical into the psychic and spiritual degrees of evolution. It indicated that our development was going to mount to a higher plane. Again, there was the theory that in the fulness of time our earth would grow cold and life be no longer possible on its surface, but in the light of the great possibilities of human evolution now unfolding before us we might contemplate such a prospect with complete calm. Dr. Powell concluded his remarks by reciting the following fine lines by F. W. H. Myers:—

The hour may come when earth no more can keep
Tireless her year-long voyage through the deep;
Nay, when all planets, sucked and swept in one,
Feed their re-kindled solitary sun;
Nay, when all suns that shine, together hurled,
Crash in one infinite and lifeless world;
Yet hold thou still, what worlds soe'er may roll,
Naught bear they with them master of the soul;
In all the eternal whirl, the cosmic stir,
All the eternal is akin to her;
She shall endure and quicken, and live at last
When all save souls has perished in the past.

(Applause.)

The resolution of thanks was then put and carried with acclamation.

SIR WILLIAM CROOKES' RESEARCHES.—In reply to an inquiry concerning Sir William Crookes' papers dealing with his researches into psychic phenomena, to which we made reference in "Notes by the Way" (page 25), we may state that these first appeared in the "Quarterly Journal of Science" in 1871, and were gathered into book form by Mr. James Burns, publisher, under the title of "Researches into the Phenomena of Spiritualism." The book is extremely scarce, but there are copies in the library of the London Spiritualist Alliance.

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

V.—THE PROPER STUDY OF MANKIND.

In the first article of this series it was proposed to demark the special province of Spiritualism in the domain of belief. Readers have waited for the definition of Spiritualism, and instead of getting a definition, they have been led along a conjectural path which from the narrow start of life's origin has widened out through animal instinct to human reason. At what point in the journey does Spiritualism pitch its tent? Not at the very start, for there is the subject matter of the geologist, the chemist and the physicist; not further on, for there zoology takes up the tale. But at the point where the path ends near the portal of After-death, there will, perhaps, be considered a suitable locality for Spiritualists to abide. There they can wait and watch, catching glimpses of the beyond as the gates swing ajar. There they can patiently compile evidence of great import to those lower down life's pathway. There they can afford to meet scepticism with facts and to wait steadfastly, not believing blindly, but learning to see clearly.

Many earnest Spiritualists, to the writer's knowledge, are taking their stand at that point. In looking back over the path of life, they see it beset with travellers. All have their faces turned to the dawn of the new day. Spiritualists can not only instruct the unthinking in matters which compel thought; they can ask for the co-operation of pilgrims who, in special ways, because of peculiar gifts, can help with the building. For a grand cathedral dedicated to truth is in hand. While its base must rest upon the common experiences of mankind, the builders mean that its shining dome shall tower above the sordid purlieus of politics and the strife of men where it can catch the first beams of the orb of day. The Spiritualist is a helper, that is all. It is all that any man need aspire to be. No individual has a monopoly of thought. The whole experience of mankind can be looked upon and interpreted from the viewpoint of the spirit. That is a theory of vision akin to all great religions. It will doubtless, in the long run, be the accepted viewpoint in sciences which seek all explanation on the physical plane. The service of Spiritualists to mankind should be the same as that given by religion. But Spiritualism is no sect; its adherents are merely a band of workers seeking light. As such their services are particularly needed at a time in European history when the nations are under the dark cloud.

A GREAT SEER.

On Thursday evening, the 1st inst., at the Rooms of the Alliance, Mr. W. J. Vanstone, Ph.D., delivered an address on Swedenborg. After describing the parentage and early life of the great Swedish seer, Mr. Vanstone dealt with his extraordinary achievements as scholar, scientist, statesman and man of affairs, mentioning Swedenborg's works on astronomy, mineralogy, physiology, chemistry, mathematics and other subjects. He was not only a man of deep and extensive learning, but a practical worker, as evidenced by his official appointments, his undertakings and inventions. The lecturer dealt fully and eloquently with the main issues of Swedenborg's life, his seership and his religious teachings as the outcome of the illumination which arose out of his intercourse with the world of spirits. Various interesting passages in his career were described, with allusions to his well-known visions and prophecies which furnished evidence to his contemporaries of the reality of his powers. As a thinker, Mr. Vanstone described him as clear and concise; as a man of deep religious convictions, reverent and devout; as a moralist, ethical and consistent; and as a man of affairs, supremely efficient. He was among the first and greatest of those who sought scientifically for evidence of the soul; he was a practical idealist. The revelations and teachings in what his biographers have described as his "singular and mysterious theological works" were illuminatingly described and discussed; and new light thrown upon the character and achievements of a man whose greatness is but slightly appreciated except amongst those who, like Mr. Vanstone, have made the subject one of earnest and sympathetic study.

THE LATE MR. WILLIAM TEBB.

A PIONEER OF REFORM.

In accordance with our promise in last week's *LIGHT*, we furnish our readers with some details of the career of the late Mr. William Tebb. In the early days of Modern Spiritualism he and Mrs. Tebb (who predeceased her husband by nearly three years) were very active in bringing the subject to the notice of their friends, their home being often the scene of large gatherings of people of culture and intelligence whom they sought to interest in the movement. But apart from his devotion to Spiritualism, Mr. Tebb was an active and enthusiastic worker in several fields of progressive thought. Born in Manchester in 1830, in the stirring times of the anti-Corn Law agitation, he allied himself as a young man with the cause of the people. Cobden and Bright were his heroes, and in the spirit of those great reformers he shaped his course in life. In 1852 he visited the United States of America, where he soon associated himself with the anti-slavery party, becoming an ardent Abolitionist and the friend of William Lloyd Garrison, Wendell Phillips, Theodore Parker, Adin Ballou, and many others. In America he met Miss Scott, who afterwards became his wife and shared all his activities for the betterment of humanity.

Next he took up the question of Women's Rights, and finally in 1871 he espoused the cause of the Anti-Vaccinist. With this latter agitation his name will always be closely associated. For many years he practically devoted his life to collecting evidence, conducting campaigns, and preparing an indictment against vaccination. Indeed, he was the prime mover in the agitation, from the founding of the London Society for the Abolition of Compulsory Vaccination in 1880 till after the passing of the Act of 1898, in which the first Conscience Clause was granted. Mr. Tebb was also greatly interested in the question of premature burial, and in collaboration with a friend wrote a book on the subject, which has gone into a second edition. He was a great traveller, visiting nearly every State in Europe, as well as most of the Colonies, and his acquaintance with the United Kingdom extended from Land's End to the Shetland Islands. During some of his tours he collected information as to the spread of leprosy, which he turned to account in his book, "The Recrudescence of Leprosy and its Causation." He believed that much of the leprosy of recent years has been caused by the practice of vaccination. With two other enthusiasts he founded the Royal Normal College for the Blind, an undertaking unique in the history of the blind. In 1899 he and Mrs. Tebb went to live at Rede Hall, Burston—a modernised fourteenth-century manor house, with charming surroundings—where they soon became known far and wide for their kindness to all who needed help or sympathy, whether human beings or animals.

His mortal remains were cremated at Norwood on Tuesday, the 30th ult.

TORQUEMADAS OF THE PRESS.

Mr. E. Wake Cook writes that in reply to the insults to Sir Oliver Lodge in the "Daily Mail," he sent to that journal the following letter, which has not been printed:—

SIR,—I would remind you that a few years ago Archdeacon Colley said, in the "Daily Mail," that he could fill columns with the names of clergymen who, in their own family circle, and with no mediums but those developed among themselves, proved the reality of communication with those who have passed the glorious portal of so-called "death." Thirty-five years ago Alfred Russel Wallace said that the fact of such communication was as well proved as any other fact in science. Since then a whole library of scientific evidence has been produced by the Society for Psychical Research and kindred societies. Since then, too, nearly all the fundamental conceptions of physical science have been revolutionised, while the fact of communication with our departed dear ones "stands as a tower in the deep," unshaken and unshakable. So "Enquirer's" efforts to discredit it by insulting one of our great scientists, Sir Oliver Lodge, are like the action of the insane grasshopper trying to compass the destruction of London by butting his head against the cupola of St. Paul's.—Yours amazedly,

E. WAKE COOK.

PROFESSIONAL MEDIUMSHIP.

Lady Mosley, The Old Rectory, Caversham, Reading, writes:—

At this time, when Spiritualism is attracting world-wide attention, one cannot but admire the sane and temperate tone of the various articles in *LIGHT*. They strike at once a fine note of independence of thought and a tolerance of other views which is certain to aid in the elevation of the cause we have at heart. There is one point, however, upon which I would offer a well-intentioned criticism. The advertisement supplement is an eyesore and, I think, a danger. In recent years many have attached themselves to Spiritualism whose methods of work cannot add to our lustre. Why not refrain from advertising any public medium, and thus free the paper from the stigma of agreeing with those who deplore much that goes on in the name of Spiritualism and yet accepting money from advertisers without any real guarantee of their integrity? By all means keep a register of worthy and dependable Spiritualist workers, and when investigators inquire they can see the list for themselves. No genuine worker could be harmed by this, and the cause would gain a decided advantage from the fact that psychics who are not worthy would not obtain publicity.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 12TH, 1887.)

GHOSTS.—The University College and Hall Union Debating Society—a body that might have a simpler title—has voted in favour of the following proposition by 13 to 11: "That a belief in those psychical phenomena commonly called Ghosts is entirely in accordance with the dictates of reason, commonsense and experience." We are not sure whether the phrasing of the resolution, like the name of the society, would not admit of amendment. We observe that one gentleman produced a dictionary from which he read a long definition. Probably he was moved thereto by the remarkable description of a ghost as "psychical phenomenon." However, we have heard them called by worse names than that. It is, perhaps, a sign of the times that the rising generation in a college consecrated to science, irradiated by the instruction of Professor Ray Lankester, and wholly undefiled by any form of superstitions belief, not to say by any belief at all in these matters, should have affirmed the existence of ghosts. Mr. C. E. Cassal, as far as one can judge from the brief reports of his speech, seems to have told his audience some home truths. "Go and find it all out for yourselves," he said, candidly and incisively; "it is not the duty of those who have given time and thought to the matter to give their experience to everybody."

A THIRD edition of "Across the Border Line" by F. Heslop (published by Chas. Taylor) having been exhausted, the fourth and fifth are now in preparation and will be ready in about seven weeks' time. We learn that the work has been a source of great interest and comfort to many.

MISS LIND-AF-HAGEBY.—I am interested, and you are, too, I expect, in anything that reveals to me more of the glory and the mystery of that wonderful pilgrimage between birth and death that we call our daily life, so that when I heard that Miss Lind-af-Hageby was to address the members of the Spiritualists' Alliance on "The Hidden Psychology of Daily Life," I determined to hear her, and I did. What intriguing personalities (to use an Americanism) these monthly gatherings of the Spiritualists' Alliance bring together! As I sat in the beautiful salon of the R.S.B.A. last Thursday, I found myself wishing very much that I was clairvoyante and able to read the human experiences written in cipher upon the striking faces and remarkable heads all around me. Miss Lind-af-Hageby is one of the most accomplished orators of our sex in this country. It makes one a little envious for the reputation of British women that she should be by birth a Swede. However, by election she throws in her lot with us. She was naturalised in 1912. I expect many of you have heard her speak and can confirm my praise of her eloquence. Her fame as an orator was widely bruited in the Press during the libel action which she conducted in defence of the Anti-vivisection cause against the "Pall Mall Gazette" in 1913. Miss Hageby, as you remember, defended her own case, and was complimented by the judge.—"Christian Commonwealth."

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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Programme of Meetings for the Coming Week.

TUESDAY, February 20th, at 3 p.m.—
For Members ONLY. Free.
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, February 22nd—
NO Meeting of Psychic Class.

THURSDAY, February 22nd, at 7.30 p.m.—
Admission 1s; Members and Associates Free by Ticket.
Address at Suffolk-street ... MR. J. H. VAN STONE.
"Atlantis: The Mother of Nations."

FRIDAY, February 23rd, at 4 p.m.—
Admission 1s; Members and Associates Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 50.

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February 25th.—Mr. Robert King, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open
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Inspirational Address.
Healing Service after Evening Meeting.

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At 6.30 p.m. ... MR. P. E. BEARD.
WEDNESDAY, FEBRUARY 21st, at 7.30 p.m.,
MR. G. PRIOR.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, FEBRUARY 18TH.

Evening, 6.30, Service, ... MR. GEORGE PRIOR.
WEDNESDAY NEXT, FEBRUARY 21st.
Evening, 7.30, Open Circle ... MRS. MARY DAVIES.
HEALING.—Wednesdays, 3 to 5, Mr. Lonsdale; Sundays,
4.30 to 5.30, Mr. Boot. No charge. Freewill offerings.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in *LIGHT*, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
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Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

D. ROGERS, Hon. Secretary.
HENRY WITTHALL, Hon. Treasurer.

SPECIAL NOTICE.

"*LIGHT*" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "*Light*," and the
Members and Associates of the London Spiritualist

Alliance, Ltd., who have not already renewed
their Subscriptions for 1917, which are payable *in
advance*, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
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The Index and Title Page for LIGHT, 1916, is

now ready, and can be obtained post free for 2d. from LIGHT Office, 110, St. Martin's-lane, W.C.

Transition.—Eliot—At 46, Woodfield-road,

Faling, on the 16th inst, aged 72. Thomas Cocks Eliot, beloved husband of Margaret Eliot, late of North Shields. Mr. Eliot was one of the oldest members of the North Shields Spiritualist Society, and for over thirty years was an active and enthusiastic worker in the movement.

MEAT - SUBSTITUTES.

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Tuesday, Feb. 20—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

Thursday, Feb. 22—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40. **Mrs. Mary Gordon.**
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An OPEN LECTURE on the principles of NERVE CONTROL and Mental Efficiency will be given by

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Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

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Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Gosceline.*

"WHATSOEVER LOVETH DARKNESS HATH NO LIGHT."—*Paul.*

No. 1,884.—VOL. XXXVII. [Registered as] SATURDAY, FEBRUARY 17, 1917. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

"The Credo of Christendom" is a collection of addresses and essays by the late Anna (Bonus) Kingsford recently published by her friend Mr. Samuel Hopgood Hart (John M. Watkins, 4s. 6d. *net*). Most of the addresses were given by Mrs. Kingsford to the Hermetic Society which she founded and of which she was president. As those who knew the society—which existed in the middle 'eighties—will remember, her collaborator in the work of the society, which was "the restoration of true, esoteric and spiritual Christianity," was Mr. Edward Maitland. The book, quite apart from its philosophical teachings, has a fine fragrance of two inspiring personalities. Incidentally, in Mr. Hopgood Hart's biographical preface we renew acquaintance with some of the people and the books associated with occult and mystical movements of the period—Dr. George Wyld, the Hon. Roden Noel and Mme. Isabelle de Steiger—"Esoteric Buddhism" and "The Occult World," by Mr. A. P. Sinnett, and "The Perfect Way," by Anna Kingsford and Edward Maitland. There is also a brief account of the life of the talented and beautiful woman whose charms of mind and person have been celebrated by writers so distinct as the late Mr. W. T. Stead and Mr. G. R. Sims. Mr. Stead, in the course of an eloquent description of her, wrote—

Who that ever met her can forget that marvellous embodiment of a burning flame in the form of a woman divinely tall and not less divinely fair?

To Mr. G. R. Sims she was "the most beautiful 'clever' woman he had ever known."

"The Credo of Christendom," then, has a double interest. It gives us many little sidelights on Anna Kingsford and her circle, the discussions and controversies which marked the inception of the Theosophy of Mme. Blavatsky and the short but meteoric career of the Hermetic Society—all of interest. And the substantive part of the book—in which Mr. Hart has gathered all the writings and lectures hitherto unpublished in book form, but unhappily only a fragment of what once existed—has an attraction all its own to the lover of mystical lore. Mr. Hart gives some curious instances of what in those high mystical circles which have forgotten the virtue of humility it is the custom to regard with a little affectation of disdain—we mean phenomenal manifestations. He tells of a long and painful search for the manuscripts left by Anna Kingsford at her death, and of a visit paid to him by a Mr. George Cripps, a complete stranger. Mr. Cripps, who described himself as "an old mystical student and practical

Pythagorean," told a strange story of how he had been directed by the spirit of Anna Kingsford to a shop in a certain street where two volumes of the first edition of her "Life" were for sale. He had purchased the volumes (he had long been seeking a copy of the book) and had then been instructed by his spirit visitant to call upon Mr. Hart. The whole episode was singularly significant and evidential, for Mr. Cripps was able eventually to discover what had happened to the missing papers—Mr. Maitland (who had also passed to the next life) had burned them all. He was known to have destroyed many documents before his death; apparently he regarded many of them as too sacred to pass into the hands of any third person. The other "psychic" episode relates to a key which at night was mysteriously placed in Mr. Hart's hands; but for that we may refer readers to the book itself.

In "The World as Imagination" (Macmillan and Co., Ltd., 15s. *net*), Mr. Edward Douglas Fawcett enters on a consideration of the groundwork of things, which he finds to be Imagination. It is obviously not a book for the general reader, but there is an ever-increasing number of trained thinkers to whom the search for the true nature of the Universe is as was the Quest of the Grail to the knights of Arthur. In his brief preface to the book Mr. Fawcett writes:—

The crisis through which Europe is passing is above all the fruit of false ideals: false conceptions of the standing of the individual, of the State and of the meaning of the World-System regarded as a whole. Sooner or later a reconstruction of philosophical, religious, ethical and other beliefs, in the interests of ourselves and our successors, will be imperative.

Mr. Fawcett modestly offers his book merely as an experiment in this direction, and remarks that experiments of the kind will hereafter be numerous. But his range is so wide, his thinking so deep and intense, and his idea of the basic nature of Reality so much in accord with that of the great poets (the truest seers) that his work should take a high place in literature of this class. As to the "ultimate Reality," he writes:—

We shall find it probable that it is no blind mechanism, no collection of merely pluralistic existents, not even a static spiritual absolute, but that it is describable as being, in a pre-eminent sense, divine imagining.

In the work under notice Mr. Fawcett recognises the existence of "local creative initiatives" capable of introducing into the world order highly disagreeable results—we are witnessing some of such results around us today. But the efforts of these agencies are, so to speak, "picked over" by Natural Selection which favours some and casts others on the rubbish heap. Although we cannot follow Mr. Fawcett in all his reasoning on the multitude of complex questions which arise out of his primal idea, it is clear that he is a healthy thinker. He would have the mechanistic philosopher, who makes Nature a matter of scholastic terms and phrases, "get back to the

Nature of the poet and unsophisticated man." As an idealist, he holds that "Reality at large is psychical through and through." The book is one of which even in a long article we could but barely skim the surface. It is full of much that tempts to quotation, but we content ourselves here with the transcription of one thought which in some wise represents the main idea of the work. It is an idea which has occurred to some of us at one time or another in our attempts to reconcile a difference between the Idealist and the Realist. For brevity we may put the statement partly in our own way, roughly an equivalent to Mr. Fawcett's conception. What standard have we for determining the reality of a landscape seen normally as distinguished from the same landscape exactly duplicated in a dream? The real landscape, it may be urged, exists in its entirety whether we are aware of it or not. Moreover (a point Mr. Fawcett does not make) the existence of the real landscape is certified by the consciousness of all persons of normal vision in its vicinity. But may not the real landscape be in itself the product of a Cosmic Imagination, "capable of being copied by another psychical existent, to wit a dream?" In other words, the Creative Mind bodies forth a Universe in its Imagination, perceptible to all creatures within its compass. The human mind, having in a minute measure the same creative gift, copies on its own tiny scale the products of the larger imagining. But between the two the difference is relative, not essential. Reality, whether in us or beyond us, is "all of one tissue."

TRANSITION OF MR. W. J. COLVILLE.

His many friends in this, his native country, will regret to hear of the transition at Alameda (Cal.), on the 15th ult., of Mr. W. J. Colville, the well-known inspirational lecturer. Mr. Colville, who was in his fifty-eighth year, had, though suffering for several weeks from ill-health, been engaged in lecturing under the auspices of the local Theosophical Society, when a spell of intensely cold weather brought on pneumonia, the end coming quite suddenly and unexpectedly. Three days later the body was incinerated at Cypress Lawn Cemetery in the presence of a large gathering, which included many persons belonging to the liberal cults of San Francisco. The funeral service was conducted according to the practice of the Theosophical cult, and included readings from the Scriptures and other ancient writings, and also from the works of Benjamin Franklin and Emerson. Mr. Colville began his career as an inspirational speaker at the early age of fourteen, but owing to the discouragement he met with from his guardian, it was not till the year 1877 that he took regular engagements. After lecturing throughout England he went to America, which, with the exception of occasional visits to this country, became thenceforth his home. His first lectures in the States were delivered in Boston, and from that time to his death he was seldom absent for long from the lecture platform. It is probable, indeed, that no other living man has delivered so many lectures or met so many strange people. Mr. Colville was just as much a Spiritualist as he was a Theosophist, and during last year's Exposition in San Francisco he lectured for the New Thought Society. He used to say that he believed in everything, and indeed he possessed that intuitive perception which could discover the good and the true in the various creeds and cults of the world. His life was an example of sustained energy, perseverance and faithfulness to an ideal.

Beside his activities as a public lecturer, Mr. Colville found time to contribute many articles to various journals, and to write some twenty or more popular handbooks on "The Human Aura," "Mental Therapeutics," and other subjects, many of which are in the library of the London Spiritualist Alliance.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 22nd, 1917.

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 116, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tysan Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 26th. Mr. A. Vout Peters, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—No meeting on Thursday next, February 22nd.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, February 23rd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, February 23rd., at 4 p.m., brief address by "Morambo," the guide of Mr. M. H. Wallis, on "Mediumship in the Spirit World," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

"WILL-O'-THE-WISP LIGHTS."

We take the following from the "Star" of the 5th inst., leaving readers to make their own comments, the nature of which, in view of recent events, we can easily surmise:—

Supernatural agencies at work was the defence suggested at the hearing of a summons against a shopkeeper of Palmer's Green for having two bright lights on her premises. A police-constable said he saw two very bright lights in the shop shortly after nine o'clock; while this evidence was contradicted by another police witness, who said he failed to see any light at all on the premises an hour later. Defendant said she extinguished all the lights and locked the shop up, taking the keys with her, at nine o'clock. The Bench dismissed the summons, the chairman remarking that it certainly looked as if the shop was haunted.

If I am not for myself, who is for me? And if I am only for myself, where is the use of me?—RABBI HILLEL.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

CATHOLICISM AND PSYCHIC SCIENCE.

The indifference of Roman Catholics generally to psychic questions is probably to be attributed in a large measure to the definiteness of Catholic eschatology as compared with that of other Christian bodies. The element of curiosity, which has proved a powerful stimulant to research in the case of other men, is absent in the orthodox Catholic.

That there is, however, an occasional tendency on the part of Catholics to wander in what is regarded as a dangerous direction is shown by the publication of such works as those by Mr. J. Godfrey Raupert and the late Monsignor R. H. Benson warning the faithful against the alleged dangers of Spiritualism.

Catholic theological opinion, so far as it has touched the question of psychical phenomena, has usually attributed such manifestations either to fraud or to the unconscious exercise of natural forces latent in the medium or in others. Cases which cannot be explained by either of these hypotheses are held to have a diabolical origin. The Second Plenary Council of the Catholic Church in the United States, which met in Baltimore in 1866, boldly declared that some of the manifestations of Spiritualism were to be ascribed to Satanic intervention.

Officially the attitude of the Roman Church to Spiritualism is one of hostility. Among the utterances of Catholic authority on the subject may be mentioned the decree of the Congregation of the Inquisition (otherwise known as the Holy Office) issued on the 25th of June, 1840, in which Spiritualism was dealt with, in conjunction with "animal magnetism" and hypnotism, in terms of condemnation. This decree was reiterated on the 28th of July, 1847, and a further decree issued on the 30th July, 1856. A later decree of the Holy Office, dated the 30th of March, 1898, again condemned Spiritualism, even though intercourse with good spirits only was sought.

It should be noted, however, as the "Catholic Encyclopedia" points out, that in all these documents the distinction is clearly drawn between legitimate scientific investigation and superstitious abuses. The writer of the article "Spiritism" in the "Encyclopedia" mentioned says: "What the Church condemns in Spiritism is superstition with its evil consequences for religion and morality."

Decrees of the Congregation of the Inquisition are not regarded as infallible like the acts of ecumenical councils or *ex cathedra* utterances of the Supreme Pontiff. It will be recalled that it was by the Holy Office that Galileo was condemned, on grounds which—as Catholic divines admit—would not now be regarded as theologically valid.

That a more tolerant view of Spiritualism may gain ground in the Catholic Church is not beyond hope. The growing volume of evidence in support of spirit communications and the eminence and integrity of the most prominent investigators, together with the progress of liberal ideas among both clergy and laity, may in the course of time conduce to a change of attitude even on the part of official Catholicism.

It is evident, of course, that many of the metaphysical theories associated with Spiritualism are irreconcilable with Catholic principles. But if, as the Church teaches, communication with the departed in the persons of the saints is possible by mental invocation, and if, as Catholics believe, it has been permitted to the saints at times to manifest themselves after their bodily death to certain privileged persons, why should it be denied to Catholics, as contrary to Christian doctrine, to believe that the departed may sometimes communicate with those on earth through the agency of individuals peculiarly susceptible to telepathic impressions?

True, the possibility of such communications does not appear consistent with the popular conception of purgatory, but it must be borne in mind that, while the existence of this place or state of probation is *de fide*, its precise nature has never been defined.

The long history of the Catholic Church contains many instances of opposition on theological grounds to conclusions of science at first thought to be incompatible with the Faith. Again and again has the progress of knowledge been impeded by those who denounced the spirit of scientific enquiry as

impious curiosity. Nevertheless, "science after science has made its way and found harbourage in the general mind, even of Catholicism."

What of the future? In face of the rising tide of evidence, can the Mother of Churches maintain her intransigent attitude? Are we to enter on a new phase of the long warfare of theology with science?

No answer can yet be given. There is at present no indication that the evidence in favour of spirit communication has penetrated the general body of Catholics to a sufficient extent to call for a further pronouncement from Rome. Certain it is that if the hopes of still more striking manifestations in the near future are realised the question will have assumed such proportions as to compel the attention of the Church.

CATHOLICUS.

A SOUTH AFRICAN GHOST STORY.

[We take the following from "The Religion of a Hospital Nurse," but do not altogether identify ourselves with the writer's opinions.]

There are strange records of indubitable authenticity of material sounds being conveyed by immaterial though, perhaps, gross spirits and heard by material organs. A case, the reliability of which it is impossible to doubt, though it did not happen in the present writer's presence, is asserted and confirmed by a whole family of perfectly sane persons, and is as follows: On the night of the wreck of a large steamer in modern times off the West Coast of Africa, a whole family of human beings perished who had been the previous occupants and owners of the house now occupied by the family who tell the tale as something in their actual experience. Shortly after midnight—that is to say, after the foundering of the vessel and its disappearance below the waters—a rap came at the door of this house standing by itself miles away from any other European habitation in South Africa, and a voice called "Post." The father of the family went to the door and found nobody there. This rapping and the call of "Post" were repeated thrice, each time with the same effect and result. All the material ears in the house heard the word "Post" and heard the rap on the door, and all were possessed by the feeling that something "supernatural" was happening, and all were witness that there was no material presence visible at the door when it was opened in answer to the knock and the word "Post." A day or two later it was, of course, the post which brought the news of the disaster transmitted by cable. This would seem to show that in some rare cases, spirits just released, or perhaps, rather, parted forcibly from their bodies can simulate the sounds of material organs. It may be noted, however, as of considerable weight that the former owner and occupant for some fifty years of that house, who perished in the wreck, was an old and particularly evil Dutchman, a Boer, whose record for cruelty to his coloured plantation and domestic labourers, Indians and Kaffirs, was horrible: and we have not to be told that our world is much more accessible to evil spirits than to good—that our world is in much more conformity with hell than with heaven: and such things unfortunately prove it beyond remonstrance. It is precisely when these supernatural occurrences are associated with human, or as we would rather say, material sounds and things that we have the "erie" feeling most of us know, that we have the consciousness of meeting with malignant evil spirits. When angelic influences are wafted in upon us we have no "eeriness"—their methods are quite different and very, very rarely, we should think, are they connected with gross and affrighting material noises . . . notwithstanding ancient Jewish chronicles, though there is a melting beauty in that tale of the "still small voice" which has never been surpassed. Would that a certain type of self-called "Christians" who arrive to mar our meditation with their noisy "religion" could be induced to perceive it and learn however little of its lesson from it.

THE HUSB FUND.—Mrs. Etta Duffus, of Pennswells, Elstree, Herts, acknowledges with thanks the following contribution: "Emma," £1.

Nature of the poet and unsophisticated man." As an idealist, he holds that "Reality at large is psychical through and through." The book is one of which even in a long article we could but barely skim the surface. It is full of much that tempts to quotation, but we content ourselves here with the transcription of one thought which in some wise represents the main idea of the work. It is an idea which has occurred to some of us at one time or another in our attempts to reconcile a difference between the Idealist and the Realist. For brevity we may put the statement partly in our own way, roughly an equivalent to Mr. Fawcett's conception. What standard have we for determining the reality of a landscape seen normally as distinguished from the same landscape exactly duplicated in a dream? The real landscape, it may be urged, exists in its entirety whether we are aware of it or not. Moreover (a point Mr. Fawcett does not make) the existence of the real landscape is certified by the consciousness of all persons of normal vision in its vicinity. But may not the real landscape be in itself the product of a Cosmic Imagination, "capable of being copied by another psychical existent, to wit a dream?" In other words, the Creative Mind bodies forth a Universe in its Imagination, perceptible to all creatures within its compass. The human mind, having in a minute measure the same creative gift, copies on its own tiny scale the products of the larger imagining. But between the two the difference is relative, not essential. Reality, whether in us or beyond us, is "all of one tissue."

TRANSITION OF MR. W. J. COLVILLE.

His many friends in this, his native country, will regret to hear of the transition at Alameda (Cal.), on the 15th ult., of Mr. W. J. Colville, the well-known inspirational lecturer. Mr. Colville, who was in his fifty-eighth year, had, though suffering for several weeks from ill-health, been engaged in lecturing under the auspices of the local Theosophical Society, when a spell of intensely cold weather brought on pneumonia, the end coming quite suddenly and unexpectedly. Three days later the body was incinerated at Cypress Lawn Cemetery in the presence of a large gathering, which included many persons belonging to the liberal cults of San Francisco. The funeral service was conducted according to the practice of the Theosophical cult, and included readings from the Scriptures and other ancient writings, and also from the works of Benjamin Franklin and Emerson. Mr. Colville began his career as an inspirational speaker at the early age of fourteen, but owing to the discouragement he met with from his guardian, it was not till the year 1877 that he took regular engagements. After lecturing throughout England he went to America, which, with the exception of occasional visits to this country, became thenceforth his home. His first lectures in the States were delivered in Boston, and from that time to his death he was seldom absent for long from the lecture platform. It is probable, indeed, that no other living man has delivered so many lectures or met so many strange people. Mr. Colville was just as much a Spiritualist as he was a Theosophist, and during last year's Exposition in San Francisco he lectured for the New Thought Society. He used to say that he believed in everything, and indeed he possessed that intuitive perception which could discover the good and the true in the various creeds and cults of the world. His life was an example of sustained energy, perseverance and faithfulness to an ideal.

Beside his activities as a public lecturer, Mr. Colville found time to contribute many articles to various journals, and to write some twenty or more popular handbooks on "The Human Aura," "Mental Therapeutics," and other subjects, many of which are in the library of the London Spiritualist Alliance.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 22nd, 1917.

When AN ADDRESS will be given by

MR. J. H. VAN STONE.

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 20th. Mr. A. Vout Peters, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—No meeting on Thursday next, February 22nd.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, February 23rd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, February 23rd, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "Mediumship in the Spirit World," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

"WILL-O'-THE-WISP LIGHTS."

We take the following from the "Star" of the 5th inst. leaving readers to make their own comments, the nature of which, in view of recent events, we can easily surmise:—

Supernatural agencies at work was the defence suggested at the hearing of a summons against a shopkeeper of Palmer's Green for having two bright lights on her premises. A police-constable said he saw two very bright lights in the shop shortly after nine o'clock; while this evidence was contradicted by another police witness, who said he failed to see any light at all on the premises an hour later. Defendant said she extinguished all the lights and locked the shop up, taking the keys with her, at nine o'clock. The Bench dismissed the summons, the chairman remarking that it certainly looked as if the shop was haunted.

If I am not for myself, who is for me? And if I am only for myself, where is the use of me?—RABBI HILLEL.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

CATHOLICISM AND PSYCHIC SCIENCE.

The indifference of Roman Catholics generally to psychic questions is probably to be attributed in a large measure to the definiteness of Catholic eschatology as compared with that of other Christian bodies. The element of curiosity, which has proved a powerful stimulant to research in the case of other men, is absent in the orthodox Catholic.

That there is, however, an occasional tendency on the part of Catholics to wander in what is regarded as a dangerous direction is shown by the publication of such works as those by Mr. J. Godfrey Raupert and the late Monsignor R. H. Benson warning the faithful against the alleged dangers of Spiritualism.

Catholic theological opinion, so far as it has touched the question of psychical phenomena, has usually attributed such manifestations either to fraud or to the unconscious exercise of natural forces latent in the medium or in others. Cases which cannot be explained by either of these hypotheses are held to have a diabolical origin. The Second Plenary Council of the Catholic Church in the United States, which met in Baltimore in 1866, boldly declared that some of the manifestations of Spiritualism were to be ascribed to Satanic intervention.

Officially the attitude of the Roman Church to Spiritualism is one of hostility. Among the utterances of Catholic authority on the subject may be mentioned the decree of the Congregation of the Inquisition (otherwise known as the Holy Office) issued on the 25th of June, 1840, in which Spiritualism was dealt with, in conjunction with "animal magnetism" and hypnotism, in terms of condemnation. This decree was reiterated on the 28th of July, 1847, and a further decree issued on the 30th July, 1856. A later decree of the Holy Office, dated the 30th of March, 1898, again condemned Spiritualism, even though intercourse with good spirits only was sought.

It should be noted, however, as the "Catholic Encyclopedia" points out, that in all these documents the distinction is clearly drawn between legitimate scientific investigation and superstitious abuses. The writer of the article "Spiritism" in the "Encyclopedia" mentioned says: "What the Church condemns in Spiritism is superstition with its evil consequences for religion and morality."

Decrees of the Congregation of the Inquisition are not regarded as infallible like the acts of ecumenical councils or *ex cathedra* utterances of the Supreme Pontiff. It will be recalled that it was by the Holy Office that Galileo was condemned, on grounds which—as Catholic divines admit—would not now be regarded as theologically valid.

That a more tolerant view of Spiritualism may gain ground in the Catholic Church is not beyond hope. The growing volume of evidence in support of spirit communications and the eminence and integrity of the most prominent investigators, together with the progress of liberal ideas among both clergy and laity, may in the course of time conduce to a change of attitude even on the part of official Catholicism.

It is evident, of course, that many of the metaphysical theories associated with Spiritualism are irreconcilable with Catholic principles. But if, as the Church teaches, communication with the departed in the persons of the saints is possible by mental invocation, and if, as Catholics believe, it has been permitted to the saints at times to manifest themselves after their bodily death to certain privileged persons, why should it be denied to Catholics, as contrary to Christian doctrine, to believe that the departed may sometimes communicate with those on earth through the agency of individuals peculiarly susceptible to telepathic impressions?

True, the possibility of such communications does not appear consistent with the popular conception of purgatory, but it must be borne in mind that, while the existence of this place or state of probation is *de fide*, its precise nature has never been defined.

The long history of the Catholic Church contains many instances of opposition on theological grounds to conclusions of science at first thought to be incompatible with the Faith. Again and again has the progress of knowledge been impeded by those who denounced the spirit of scientific enquiry as

impious curiosity. Nevertheless, "science after science has made its way and found harbourage in the general mind, even of Catholicism."

What of the future? In face of the rising tide of evidence, can the Mother of Churches maintain her intransigent attitude? Are we to enter on a new phase of the long warfare of theology with science?

No answer can yet be given. There is at present no indication that the evidence in favour of spirit communication has penetrated the general body of Catholics to a sufficient extent to call for a further pronouncement from Rome. Certain it is that if the hopes of still more striking manifestations in the near future are realised the question will have assumed such proportions as to compel the attention of the Church.

CATHOLICUS.

A SOUTH AFRICAN GHOST STORY.

[We take the following from "The Religion of a Hospital Nurse," but do not altogether identify ourselves with the writer's opinions.]

There are strange records of indubitable authenticity of material sounds being conveyed by immaterial though, perhaps, gross spirits and heard by material organs. A case, the reliability of which it is impossible to doubt, though it did not happen in the present writer's presence, is asserted and confirmed by a whole family of perfectly sane persons, and is as follows: On the night of the wreck of a large steamer in modern times off the West Coast of Africa, a whole family of human beings perished who had been the previous occupants and owners of the house now occupied by the family who tell the tale as something in their actual experience. Shortly after midnight—that is to say, after the foundering of the vessel and its disappearance below the waters—a rap came at the door of this house standing by itself miles away from any other European habitation in South Africa, and a voice called "Post." The father of the family went to the door and found nobody there. This rapping and the call of "Post" were repeated thrice, each time with the same effect and result. All the material ears in the house heard the word "Post" and heard the rap on the door, and all were possessed by the feeling that something "supernatural" was happening, and all were witness that there was no material presence visible at the door when it was opened in answer to the knock and the word "Post." A day or two later it was, of course, the post which brought the news of the disaster transmitted by cable. This would seem to show that in some rare cases, spirits just released, or perhaps, rather, parted forcibly from their bodies can simulate the sounds of material organs. It may be noted, however, as of considerable weight that the former owner and occupant for some fifty years of that house, who perished in the wreck, was an old and particularly evil Dutchman, a Boer, whose record for cruelty to his coloured plantation and domestic labourers, Indians and Kaffirs, was horrible: and we have not to be told that our world is much more accessible to evil spirits than to good—that our world is in much more conformity with hell than with heaven: and such things unfortunately prove it beyond remonstrance. It is precisely when these supernatural occurrences are associated with human, or as we would rather say, material sounds and things that we have the "eerie" feeling most of us know, that we have the consciousness of meeting with malignant evil spirits. When angelic influences are wafted in upon us we have no "eeriness"—their methods are quite different and very, very rarely, we should think, are they connected with gross and affrighting material noises . . . notwithstanding ancient Jewish chroniclers, though there is a melting beauty in that tale of the "still small voice" which has never been surpassed. Would that a certain type of self-called "Christians" who arrive to mar our meditation with their noisy "religion" could be induced to perceive it and learn however little of its lesson from it.

THE HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: "Emma," £1.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
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THE REALITY OF THE LIFE HEREAFTER.

SOME FURTHER NOTES ON "THE HOME OF THE SPIRIT."

It is probably not an unknown thing for new charts to be corrected from a study of old ones more patiently and carefully drawn. And it is certainly the case that in order to make progress we have occasionally to retrace our steps. Last week we took for our study a chapter, "The Home of the Spirit," in the book "From Matter to Spirit" published in 1863, and known by those in the secret to have been the joint work of Professor and Mrs. de Morgan. This question of what precisely we are to understand by the various and apparently contradictory accounts of their new abode given by the men and women who have passed from earth conditions is one of perennial interest. It seems to have brought about a mild controversy between those who maintain the "reality" of the descriptions and those who regard them as symbolical or figurative. We endeavoured last week to show that what is figurative on one level of consciousness may become literal on another. In the meanwhile we return to a further consideration of the chapter, a course justified by the high mental qualities of its author or authors (we think the chapter was written by Mrs. de Morgan). But before proceeding, it may be well to utter one warning to those who are sanguine enough to suppose that the matter is at last to be made plain and clear. Many times have spirit communicators expressed the view that the real nature of their life and surroundings can never be properly understood except by those who have actually passed out of earth conditions.

In one place, Mrs. de Morgan writes:—

Not only happy but unhappy, desponding and even wicked spirits have sometimes asserted their presence. In answer to our inquiries about their state and surroundings, we have been told of places with which they were familiar, and which they did not seem to distinguish from their old earthly haunts, afterwards [they spoke] of either "going into a place whence they would rise higher" or of "being very miserable." We will hope that even from this misery they might rise in time, for none who have come to us have seemed absolutely without good feeling.

That last sentence, quite apart from its pleasant testimony, contains a hint helpful in interpretation. We "in the body pent" limit our literalness in the use of the term "rise" to an actual movement in space. If we "rise" in life, are "raised" from a fit of despondency, or experience an exaltation of soul—all that is merely "a way of speaking"—metaphorical. The haste of the materially-minded to

reject the idea of reality in any of these transactions must have its amusing side to those who are not tied down to spacial interpretations. Doubtless a spirit who progresses from one state to another finds himself moving upwards as actually and literally as any mortal who climbs a hill or is borne upwards in an aeroplane.

But even a spirit may be so clogged by his old conditions as to be little more reliable as an authority than when he was in the flesh—probably he would be even less trustworthy by reason of the confusion between the ideas of his old life and the realities of the new one. (That hybrid condition is probably the "direful spring" of much that puzzles the psychic student in his investigations.) Take this passage, for instance, in which, writing of a communication from the spirit of a suicide, Mrs. de Morgan says:—

Foolish as it may appear, I must say that I talked to the unseen as I would have done to an *apparent presence*. I found that *we* (who were nearer his former condition) seemed more real and authoritative to him than any of those higher beings who could have led him upwards, but whose presence he seemed to think an *illusion*. . . . The medium who felt a cloud coming over her sight said she should, soon see him. In a minute or two she declared that she saw a man looking very sad and dark. "*He seems,*" she said, "*to be in a cave with others—all are wretched-looking; he is the best, but he is dressed in dark grey rags.*" . . . "Now," she said, "he looks more cheerful. . . . I see a little hole at the end of the cave and light is coming in."

(The italics are Mrs. de Morgan's, and the points are worthy of the emphasis.) At this point the authoress remarks that she would hardly have ventured to record the description but for the fact that it is so perfectly in harmony with the assertions of Swedenborg who—

describes caves, gloomy workhouses and dull, miserable stoneyards with many disgusting accompaniments, as the environments corresponding to the state of those who leave this world in the guilty or degraded position of the suicide spirit. As the person who saw them "in the cave" was *certainly* quite ignorant of Swedenborg's writings, the agreement of her vision with the great seer's description was the more remarkable.

In the course of some reflections on the various descriptions of after-death conditions received by her, Mrs. de Morgan refers to the process by which the spirit, after the gross corporeal particles of earth are replaced by the inner soul-body, retains within itself "those essential types or ideas whose development is to be the work of its everlasting life." And she writes:—

Of these [ideas] the most external—the framework, so to speak—are what have been nourished by its earthly surroundings into the memory of persons, things, events, or feelings. As in this world memory is called by mental philosophers the consciousness of the past, so in the next, where the relations of time are changed, the memory in all cases where the affections are concerned will probably appear only a continuation of the feeling. . . . According to the process of development *from within outwards*, those most external recollections which have been appropriated or drawn into its life by the spirit become perfected ideas, and only require the influx of vitality from within to throw them off as the bark of a tree is driven to the surface with the rise of the vital sap. According to all the descriptions I have received, this is what really takes place; and all the feelings and impressions on earth remain in the soul and find their appropriate nourishment and external objectivity in the next sphere, where they thus become the seeming realities of the heavenly scenery. But these are not the only realities, for the rapid spiritual development multiplies and magnifies every perception so that the forms and hues and sounds by which a single idea is conditioned are immeasurably more numerous than those which characterise the corresponding ideas of the soul in its earthly embryo state.

So far Mrs. de Morgan, writing more than fifty years ago. We now turn to a communication from the inspirer of Mrs. M. H. Wallis, given a few days ago in reply to a question concerning the very matter-of-fact accounts of life in the next world related in the series of articles by "Rachel" in LIGHT during the last few months. According to this reply the experience of many spirits may at first

appear to perpetuate the life of earth. It may so present itself to the consciousness of the newly-arrived one, the new conditions being interpreted in terms of the old. There is more than a hint here of Divine beneficence: the Universe is infinitely accommodating to the needs of the soul. The adjustment between the state of the soul in the next life and the character of its surroundings is exact. Looking with "larger other eyes than ours" at those boasted "realities" with which we appear to be surrounded on earth, an advanced spirit might describe them in terms that would surprise and possibly shock us. Doubtless our earth experiences are no more "real" and no less "symbolical" than life as it is lived in the "homes of the here-after."

A TIMELY WARNING.

By LILLIAN WHITING.

In *LIGHT* for December 9th Miss Dallas says, in a comment on a message received by Dr. Richard Hodgson through the wonderful transmission of Mrs. Piper, about the close of the nineteenth century: "Unless we seek together the highest things . . . unless this is our earnest and persistent resolve, the influx of psychic power which may follow this great scourge of [coming] war may prove to be a curse rather than a blessing . . ." This is a warning that should be heeded like the handwriting on the wall. Never were the portals of the Unseen so widely ajar as now. The spiritual perceptions are being quickened. It rests with one's self as to whether this new potency that is investing life shall prove itself a signal help in the onward and upward way, or the reverse. More than once persons sceptical of our faith have said to me: "But I should think you would be so afraid of falling under the influence of evil spirits if you believe in spirit presence"; and I always reply that if I should be influenced by "evil spirits" I ought to be very much ashamed of myself: we could be influenced by evil associations in this part of life, with those still in the physical world, if we permitted this: it rested with ourselves. Any accession of spiritual potency entails a new responsibility on one's own inner life. We are now under aspects which render it absolutely dangerous to the individual to entertain any antagonisms, any discordant and harmful thoughts. There is a profoundly mystical meaning in the line—

"Simply to Thy cross I cling."

It is symbolic of the deepest truth, the most essential necessity. Through faith, through prayer, we must keep close to the Divine life, the Divine power, or we are turned back, at this present time, in the path of spiritual progress. There is a mighty conflict in process on the unseen side between the powers of light and the powers of darkness. "See, I have set before thee this day life and good, and death and evil." The choice is brief; the choice is endless. For reasons that one can feel, rather than analyse or define, the only safety lies now in the unflinching adherence to love, to generous thought and interpretation, to absolute goodwill. These are the conditions that will lead us on to newness of life. It is a time of material suffering and impoverishment, but of spiritual riches. Life, on the outer plane, is extremely difficult. Never, for most of us, I am sure, were material conditions so extremely difficult, almost impossible it sometimes seems, to cope with. Yet, admitting this, and looking at truth without any attempt at evasion, the obstacles and hardships, even at their very worst, are not insurmountable. They are of the temporal and not of the eternal. Emerson, when he was once informed by a fanatic that the end of the world was at hand, calmly replied that he could get along without it. We are not anchored hopelessly to this planet. We have a twofold life, here and now, but while deprivations and suffering on the physical plane are hard, while the world, so largely denuded now of its grace and cheer and so much that made life agreeable, is, frankly, a difficult place, it is not hopeless.

The dawn is not distant,
Nor is the night starless,
Love is Eternal!
God is still God,
And His faith will not fail us
Christ is Eternal.

Shall we not hold fast to the assurance of Emerson that "There is a power in to-day to rival and recreate the beautiful yesterday"?

Boston, U.S.A.

A MESSAGE FOR VERIFICATION.

A reader of *LIGHT*, bearing a name well known in connection with reform movements, sends us the following, received by her from a friend, Mrs. Louise G. de Quesada, of 156, East 61st Street, New York, U.S.A., who was the recipient of the message:—

Frequently, after I retire for the night, and the room is dark and quiet, I receive messages from those who have passed over to the spirit side of life. These are usually from those I have known in earth life, but on the night of November 26th, 1916, a different influence came and gave me the following message very clearly. As I did not recognise the influence I asked the name. "George Rogers" was the reply. "Do I know you?" I asked. "No, I have long attempted to give a message." On my asking whom the message was for, he replied, "Grace Wood." "What is the message?" "Gertrude is an enemy of mine." "Did she try to injure you?" "Yes. Grace gathered connected remarks disparaging me." "Do you want me to tell her this?" "Yes, I have been trying in vain to give this message." "Where does she live?" I inquired. "Dill (or Dill's) Square, Portsmouth, England." On my inquiring how he died, he replied: "I was hurt, helping at a fire." "Were you killed?" "No." "Did you die as a result?" "Yes." "How were you hurt?" "I put my shoulder in molten lead." "Well," I said, "I will give the message. Come again when you can;" and he left.

I would say that I get the messages by vibrations, and give this communication for what it is worth. It came very strongly and distinctly. As a fact, the name George has been attempted to be spelt out on several occasions, but as I could not connect it with anyone, I thought it must be a mistake on my part, and I was only desirous of hearing from my own people.

I had an experience some years ago of a similar case, in which a few letters of a name were begun, but as they appeared meaningless to me I always sent the influence away, until one day I resolved to let them spell it out, when it turned out to be a Spanish name, and the bearer of it gave me a message in Spanish. Five years afterwards I was talking to an intimate Spanish friend, and asked him if he knew such a name. "Yes," he replied, "it is a cousin of mine." "What became of him?" "He was killed in the Cuban-Spanish war (in 1896)." That explained it all, for the message related to that period. Formerly, I frequently received messages for others, but have not had much time to devote to these things recently, except before I go to sleep at night. Hoping that this message may prove to have some foundation, I transmit it just as it was given me.

PROFESSIONAL MEDIUMSHIP.

Miss E. P. Prentice writes:—

Perhaps all truly spiritual people will appreciate and endorse Lady Mosley's recent letter in *LIGHT* (which journal I regard as the "Times" of the movement). Fortune-telling and Spiritualism should not exist together, for between personal interests and spiritual advancement a great gulf is fixed. We must be true to our principle at any cost, and endeavour to raise the whole standard of our subject.

SOCRATES AND DIVINATION.—When he found any who could not satisfy themselves with the knowledge that lay within the reach of human wisdom, Socrates advised them to apply diligently to the study of divination, assuring them that whoever was acquainted with those mediums which the gods made use of when they communicated anything to man, need never be left destitute of Divine counsel.—XENOPHON.

A SCIENTIFIC VERDICT.

PSYCHIC PHENOMENA AS PHYSICAL FACTS.

"The Reality of Psychic Phenomena," by W. J. Crawford, D.Sc. (John M. Watkins, 4s. 6d. net), is the latest addition to the literature relating to psychic manifestations of the objective order. Dr. Crawford, a scientist occupying a responsible public post in Belfast, has carried out a series of exhaustive tests covering a period of more than two years, in co-operation with a powerful medium, Miss Kathleen Goligher, assisted by a small circle of friends. He has set down his conclusions with admirable clearness, and the book is one which will undoubtedly have a permanent place in the literature of human survival on the evidential side. Many of the experiments have been described in *LIGHT*, whose readers will remember that the phenomena observed consisted not only of the usual levitation of tables, raps, ringing of bells, &c., but of other manifestations of a more uncommon nature. The chief interest, however, is concerned with the results of the tests employed by Dr. Crawford, and there is special interest in the fact that the phenomena were not produced spontaneously, but under direction in co-operation with the unseen agencies.

A striking and important discovery was the fact, established conclusively by Dr. Crawford, that when an object, such as a table, is levitated, the medium's weight at once increases by an amount practically equal to that of the object so lifted. A valuable test was the obtaining of phonographic records of raps and other sounds produced during the sances, which answers the argument occasionally put forward that such sounds are only heard subjectively. These records created much interest at the time in the gramophone trade, and were described in at least one of its journals.

Dr. Crawford expresses the belief that psychic matter in the form of "semi-flexible rods" projects from the medium's body; these rods can be varied in length, diameter and rigidity, and are the prime cause of the phenomena; at the end of the sance they are absorbed into the body of the medium.

He observes that the unseen operators do not appear to have much knowledge of the scientific side of the manifestations, and are only aware of the broad outlines of what they are doing, just as we send an electric current along a wire without a full knowledge of the forces we set in motion. After some observations on this question of the imperfect knowledge on the part of the operators concerning the results they produce, Dr. Crawford writes:—

What I have said above refers to communications received by raps when Miss Goligher was perfectly normal, as she always is at all experimental circles. Occasionally, however, when I have desired it, she has gone into trance, not for physical phenomena, but to allow me to talk to the entities purporting to speak through her. One of these, who says he was a medical man while on earth, and whose function at the circle is to look after the health of the medium during phenomena, has told me (a little obscurely, it is true), that there are two kinds of substance taken from the members of the circle and used in the production of phenomena. One of these is taken in comparatively large quantities from medium and sitters, and is all, or nearly all, returned to them at the close of the sance. The other is taken in minute quantities and can only be obtained from the medium, and this stuff cannot be returned to her because when it is used for phenomenal purposes its structure is broken up. It consists of the most vital material in the medium's body—stuff from the interior of her nerve cells—and only the most minute quantity can be removed without injury to the medium. I give his statement, of course, only as a matter of interest.

One other point. The operators are always strongly affirmative, strongly negative, or strongly doubtful in replies to questions. I have never known them to say they could do something and then fail to do it; likewise if they say they cannot do a thing it will not be done; if they mention the matter as doubtful they try to accomplish it, usually successfully. So also in answer to questions with regard to the production of the phenomena, I have always found them eager to tell me anything they can; and if they affirm any one of my theories is right, wrong or doubtful, I have always found by deduction from the experiments themselves, or by later experiments, that it was as they said. I have never known them volunteer information (with the exception of the case of the "doctor" referred

to above), but they are always willing strongly to affirm or strongly to deny the general sense of my conclusions. In addition, I have sometimes thought they have brought to my attention in roundabout ways phases of an experiment I should otherwise have overlooked.

This quotation will give some idea of the cautious and methodical way in which Dr. Crawford approaches the general question of the agencies at work. He quite rightly regarded this question for the purposes of his experiments as secondary to the proving and tabulating of the phenomena and the task of determining how (rather than by whom) they were produced. But in his preface to the book he writes:—

I do not discuss in this book the question of the identity of the invisible operators. But in order that there may be no misapprehension, I wish to state explicitly that I am personally satisfied that they are the spirits of human beings who have passed into the beyond.

D. N. G.

A GENERATION AGO.

(FROM "*LIGHT*" OF FEBRUARY 19TH, 1887.)

"A SINGULAR STORY."—A singular and apparently well-authenticated story comes to us (says the "*Evening Standard*" of the 9th inst.) from America. The other day a man named Nicholas Hageney, who lived alone in a house at Taylor's Creek, near Dent, in Ohio, committed suicide. It happened that it was the anniversary of the death of both his first and second wife; but beyond the fact of these women both expiring on the same day of the year this cannot be termed a coincidence, as the recollection of the fact probably inspired him with the idea of suicide upon that day. The curious part of the story is that on the same afternoon Hageney's daughter, who lives at Camp Washington, some distance away from Taylor's Creek, heard a knock at her door and was surprised, on opening it, to find no one there. So surprised was she with the reality of the knock and at the fact of finding no one without, that she was much disturbed in her mind, and became so impressed with the idea that the warning was a supernatural one, and that something was wrong with her father, that she sent word to a cousin who lived near him to call and see if all was well. On the following day she learned that her brother, who lives near Cheviot, had heard a knock at the door at the same hour at which she had heard it and had also found no one without. So disturbed was she at the news that she sent another urgent message to her cousin who—accompanied by another man—went to Hageney's house and, obtaining no reply to their knocks, burst open the door and found Hageney hanging by a rope from the rafters of the attic. He had apparently been dead about twenty-four hours, which would agree with the time at which his son and daughter were alarmed by mysterious sounds. The story is certainly a singular one and will take its place in the records of supernatural appearances.

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A REMARKABLE INVENTION.—Dr. E. E. Fournier d'Albe, whose name will be familiar to many of our older readers not only by reason of his books (of which perhaps the best known is "*New Light on Immortality*"), but by the series of addresses, marked by striking originality and independence of thought, which he gave to the London Spiritualist Alliance a few years ago in the Suffolk-street Salon, has already to his credit two ingenious inventions for the translation of sound into sight, and *vice-versa*. Now we hear that he has produced a third, which, it is claimed, "will read aloud a book or newspaper." The effect of passing a printed paper through the apparatus is that by the action of silicium the shapes of the letters are translated into audible telephonic currents of sound.

THE DORIS CASE OF MULTIPLE PERSONALITY.

HOW SPIRIT AGENCY EFFECTED A CURE.

By R. H. GREAVES.

Walter Franklin Prince, aided and, indeed, directed by a discarnate personality who chooses to be known for the present by the name of "Sleeping Margaret," has accomplished a piece of work which puts into the shade every case of psychic cure that is to be found in the records of modern psycho-therapy; and in so doing has amply demonstrated—even though more or less unwittingly—the marked superiority of the Spiritistic method over that of the credulous and illogical followers of the writer of "The Dissociation of a Personality."

Through Dr. Walter F. Prince's work, a young woman who had been the victim of possession since she was three years of age, and also of dissociation for many years, has been restored to perfectly normal life.

She was regarded as insane by members of the medical profession, one of whom did not hesitate to express his indignation at the presumption of a "layman" for daring to doubt her "insanity"; she was regarded as "an incurable case of multiple personality" by a specialist in psycho-therapy; yet, by following the directions which issued from the lips of the young lady herself, during the hours in which she slept, the possessing spirit was banished, the dissociation, with its peculiarities and strange delusions, was healed, and as a result Dr. Prince has an adopted daughter of whom he is justly proud.

The story is full of interest, and is rendered all the more interesting by reason of the clear and humorous style of the writer, whose references to "ivory-enclosed intellects" and other interesting abnormalities of "scientific" psycho-therapists will be greatly relished by the readers of *LIGHT*, most of whom have much saner views on both possession and dissociation than "scientific psychical researchers," not to mention professional "scientific psycho-therapists." It is unfortunate that the price is prohibitive, so far as many students of such subjects are concerned, for the report covers two volumes of the "Proceedings of the American Society for Psychical Research," published at six dollars a volume; but all who are interested in the subjects of possession and dissociation should manage to get hold of the volumes and read them carefully, for this report is the fullest, clearest, and sanest of all such reports thus far issued.

In writing about it, it must be distinctly understood, however, that the present writer is voicing his own conclusions, backed by information derived from his own study and from many communications received by him from the beyond. He ventures, however, to assert that his conclusions will be found to be amply supported by the text of the report.

At three years of age, Doris was roughly snatched by a drunken father from the arms of her mother, and dashed to the floor. Apparently she did not suffer any irreparable physical injury, but it was noticed that some sort of a change had come over her; and it became known, years later, when Dr. Prince took the case in hand, and adopted the then young woman—thus saving her from the atrocious treatment meted out to her by her father—that the shock she then received resulted in possession by an eccentric and mischievous but more or less attractive personality, who came to be known as Margaret. In the meantime another prominent personality had appeared, and the "primary personality" almost entirely disappeared—its very existence being hidden from Dr. Prince for a long time after he had adopted the young lady. This "secondary personality" (pardon the term, it is a quotation) was known as Sick Doris. It was always ailing; and it suffered untold agonies from an imaginary attack of tuberculosis in the hip, and was in marked contrast to the cheerful and healthy personality of Doris as we find her to-day. The occasion of this dissociation was the death of Doris' dearly loved mother in 1906, when the girl was seventeen years of age; and the new personality, which then suddenly made its appearance, was entirely devoid of even the

most elementary knowledge. Sick Doris noticed that two similar figures lay upon the bed—the body of the deceased mother and the body of the drunken father—and was puzzled that one of them made noises but the other did not. She noticed, then, that other more or less similar figures stood erect, and moved about; and she seized the body of the mother and tried to make it do likewise. She knew no language, and made ludicrous efforts to reproduce the sounds made by those around her. She knew nothing of eating and drinking, and had to be taught to do both. Finally, however, being instructed by Margaret, she became more or less proficient in many directions, and acquired a considerable degree of skill with the needle, becoming the chief support of the family.

Other dissociations—or apparent dissociations—appeared later; but for these the reader is referred to the report.

Finally Sleeping Margaret made her presence manifest, and took charge of the case openly—but without the knowledge of Doris, who did not become aware of her existence until after the disappearance of Margaret and the cure of all dissociation. She said that she had been "sent" to take charge of the case just prior to the possession by Margaret, and showed intimate knowledge of all that had occurred since then. At first, in deference to the ideas which Dr. Prince had unfortunately imbibed from such works as "The Dissociation of a Personality," she humoured him by allowing that she was, of course, merely a "secondary personality"; but finally she told him the truth, and gave the reason for her statement that she was not a "spirit"; and both she and Margaret made fun of the idea that they were merely products of dissociation and "clusters of thoughts" or "splits of personality"; and it is to be noted that no real progress was made in the direction of cure of either possession or dissociation until Dr. Prince was wise enough to rely upon his own judgment and follow Sleeping Margaret's directions, ignoring the "knowledge" which he had acquired from the specialists. When he did this, progress in the direction of cure became steady and sure, and finally Sick Doris disappeared—her memories, with the exception of such as could serve no good purpose, being gradually absorbed by Doris—and after the dissociation was cured, Margaret returned to her proper sphere in the other world.

The case is full of interest to the Spiritist, who has known for many years that very many of the cases of so-called insanity confined in asylums are not cases of insanity at all, but are either cases of possession or of dissociation; and, as one reads the report, very many points of interest to us as Spiritists crop up. Of these, there is but space for one or two.

1. It has been frequently said that dissociation is the *bête noire* of the Spiritists, who are supposed to refer all such cases to possession, or to obsession—which is, of course, a particular kind of possession. It seems to the present writer that it is far nearer to the truth to call possession the *bête noire* of those who arrogate to themselves the term "scientific investigator." A Spiritist is one who knows that individual personality persists after the entry into the larger and fuller life which men call "death," and that, under the proper circumstances, our friends who have "died" can converse with some of us as easily and as clearly as they ever did when in the flesh; but this knowledge does not blind him to the fact that dissociation, which, in reality, may be described as persistent and consistent absent-mindedness—where absent-mindedness is regarded as a state and not as a symptom—is very frequently to be met with: whereas many of their critics are so blind to the facts, and so prejudiced against belief in the possibility of possession, or even of intercourse between this world and the spirit world, that they refer every case to their limited and one-sided theory. It is well known that Doctor Richard Hodgson knew facts about the Sally Beauchamp case which throw an altogether different light upon the case from that in which it has been generally regarded; and it is unfortunate that he was not able to make what we may, perhaps, call a "minority report" on it. In the present case, however, there has been no sign of prejudice in the preparation of the report. Dr. Prince—like every true scientist—made no claim to being "scientific." He was anxious merely to know the truth, whatever it might be,

He had no pseudo-scientific "orthodoxy" to uphold; and, like one who has come to know something of the meaning of manhood, he showed no anxiety as to whether he would be considered to be "scientific" or not. It mattered not to him what people might think of him, so long as he gave them a true report of what occurred: and great credit is due to him for his faithful record, and for the fact that he made no attempt whatever to make the facts appear to fit in with any accepted theory. His report, read in the spirit in which it was prepared, seems to the present writer clearly to support the Spiritistic finding on such cases; and it is all the more valuable that the case shows both possession and dissociation. Of course it need hardly be said that the Spiritist is perfectly well aware that, while dissociation may take the form of a number of so-called "personalities," there can be possession by but one discarnate personality at a time; also that there is a very wide difference between possession and what has come to be generally known as "spirit control."

2. Another thought that is suggested by the report is that the methods of so-called "scientific investigation" are not the methods best adapted to the cure of psychic maladies.

This statement will, of course, be challenged in certain quarters; but, in general, it will be sufficient, in answer to the challenge, to refer to the fact that the Doris case was cured, and that by a man who did not pretend to be versed in psychotherapy, and whose time was almost wholly occupied with other matters. It may also be noted that the method which resulted in the cure was wholly different from the method of the professional psycho-therapist, and that the diagnosis and the suggestions for treatment of the professional proved almost invariably to be wrong.

As the present writer has had occasion to point out, in dealing with some who have been pleased to ask him for advice with regard to the attainment of reliable knowledge of psychic matters, *psychic truth is psychically revealed, and the soul has no use for what is generally known as scientific investigation.*

This by no means implies that scientific investigation has not its proper and useful sphere. It *does* imply, however, that those who imagine that a revelation of truth that is not supported by "scientific evidence" is "worthless" are the worst possible guides in psychic matters. Psychic truth is first apprehended by and made known to the *soul*. Then, if you will, the mind may pass judgment, as strictly in accordance with "scientific" principles as may be; but let us be sure that, when we talk glibly of science, we know the meaning of the term, and do not read into it, or out of it, what we desire, to suit the purpose that we may have in view.

It is said that certain cases, which most Spiritists would at once pronounce to be cases of possession, complicated, perhaps, by dissociation, have been cured, though the men who handled the cases were averse to Spiritism. The implication is that they were cured by the unbelieving psychologist through the skilful and scientific handling of mental states.

In answer to such a claim, we may well ask what proof such men have—*scientific* proof, if you please—that the cure was wrought by their skilful handling alone. Their method is generally the employment of suggestion when the patient is in a hypnotic state; and they hold that the cure is effected by their suggestions. Let them, then, consider maturely the fact that Dr. Prince—who, in other cases, has amply made good his right to be considered among the most capable of all who employ suggestion—and who tried suggestion repeatedly in the Doris case—succeeded in inducing dreams, but was entirely unable to cure either the dissociation or the possession by any such method. He succeeded only when he recognised the superior knowledge of Sleeping Margaret, and was willing to follow her guidance. Let them also tell us, if they can, just what hypnosis is. Let them also prove to us that the process through which the hypnotist is enabled to make the mind and will of the patient subservient to the action of his own mind and will does not, at the same time, render the soul of that patient free, for the time, and more than willingly acquiescent to its own spirit guide; for that each human being, on earth, has his spirit

guide, who will, if allowed or permitted to manifest, invariably work for the well-being of that one, has yet to be disproved.

There can be no doubt that the professional psycho-therapist conscientiously believes that he is right in his methods and practices, and is honestly earnest in his desire to help humanity; yet his intolerance of the Spiritistic hypothesis and his marked aversion to everything that suggests the possibility of help from the "unknown" and the unseen, remind us of the statement of one who left this world over half a century ago, but has been in close contact with it ever since, that egotism is not a characteristic of the truly wise in the after-life.

Why should these men, who boast of their "science" and their "scientific" methods, be unwilling, if not unable, to give us "laymen" proof that they, and they alone, have wrought the cures to which they lay claim? It is well known to those of us who have been permitted to develop soul-power, and have succeeded in a measure, that we are rapidly approaching a new era, in which ample demonstration will convince all candid and thoughtful men that communication has been established between this world and the world of "spirits." It is well known, also, that many thousands of cases of possession and of dissociation—which is not possession—will be cured through the faithful following of the directions given by enlightened discarnate souls; and that in order to draw the attention of the thoughtful to the possibility of such cures, discarnate personalities will, at times, make use even of unbelievers to accomplish their ends. It matters not to them that the unbeliever will claim the credit. Their object is to do good; and true men and women, even in this world, are far more anxious to serve than to receive credit or to obtain notoriety.

Too great emphasis cannot be placed upon the fact, already noted, that Dr. Prince met with no appreciable degree of success until he was prepared to ignore the knowledge of error which he had imbibed through the study of the works of pseudo-scientific individuals, and that it was only when he did so that progress became assured, and even rapid.

Finally, lest the present writer be thought to be merely adding one more mortal opinion to the ever-increasing whirlpool whose ceaseless swirl upon the sea of time comes ever nearer to the shores of eternity, let it be said that almost all that has been written here is literally voicing the verdict of one in the other world who has accompanied the writer, tirelessly and continuously, through the laborious and careful reading which has been necessary for the preparation of the indexes for the three large volumes on this case—the last of which, published simultaneously as the "Proceedings of the American Society for Psychical Research for 1917, at eight dollars, is a masterpiece by Dr. James H. Hyalop—being a thorough *résumé* and investigation of the case from the standpoint of scientific psychical research. This volume claims equal consideration, and demands careful reading. Its testimony and communications have already been classed as "epoch-making."

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Tuesday, Feb. 27—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

Thursday, March 1—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, **Miss McCreadie**. Intercessory Service in the Bureau, 5.15.

Light:

A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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Strong representations have been made to us regarding the advisability of discontinuing the advertisements of professional mediums. The suggestion is endorsed by some influential readers and supporters of this journal. The letter of Lady Mosley in *LIGHT* of the 10th inst. admirably summarises some of the reasons for the change. We do not, however, desire to move precipitately in the matter. *LIGHT* is in the position of other newspapers in having to rely very much on its advertising revenue, and the step contemplated will naturally involve the sacrifice of a portion of its income. But we are confident that we shall have the support of those who desire to see *LIGHT* maintain its position unimpaired financially by a change which it is believed will add to its dignity and influence. May we ask that those readers who have the interests of the paper at heart will favour us with their views on the subject. It is intended, supposing that the proposals are carried out, that a Register of Mediums shall be kept at this office for the information of inquirers.

NOTES BY THE WAY.

It was Maurice Maeterlinck who lately expressed the view that one of the only two satisfactory war prophecies was the well-known prediction of Father Vianney, the famous Curé d'Ars. A few days ago we came across a brief account of the Curé, taken from a biography by William Howitt. There is no allusion to the war prophecies, which were doubtless made afterwards, but there are some interesting statements regarding Father Vianney's remarkable powers of clairvoyance:—

By his extreme abstemiousness, his intense exertions, and his ardent piety, he seemed to have purged away almost all fleshly impediments betwixt the invisible world and himself. Notwithstanding the constant throng of people that surrounded him, so that he had difficulty to pass amongst them in his church or to and from his house; though they were coming and going continually, he seemed to know them, their names, their connections and circumstances, as soon as he cast his eyes on them. He would pick out particular individuals in the crowd, tell them the cases he knew were pressing, take them into his confessional, and speak to them of their wants in a manner that filled them with astonishment.

Seeing a young Savoyard lady in the congregation, he told

her in passing that he would see her on the morrow. As she had but just arrived, and was a perfect stranger, she thought he had mistaken her for someone else, but on the morrow, when she was admitted to his confessional, he told her her most secret thoughts . . . of her desire to enter a religious house, of the sisters she had left at home and their special characters, all of which was perfectly correct.

* * * * *

Another instance of Father Vianney's remarkable powers was the case of a lady who came to him, and whom he advised to dispose of her property at once by leaving it to her relatives, as she had no time to lose. The lady, who was in middle life and in perfect health, died almost immediately, after following his advice. The lady's relations, grateful for his judicious counsel, informed him of her death. We select three of the other examples as related by William Howitt:—

Le Père Nigre, who was planning in his own mind a soldiers' home at Toubières, when preaching there stated in the pulpit that he had just been to Ars when the Curé, to whom he was a stranger, accosted him by saying, "Well, father, how go your plans for the Soldiers' Home? Come, when will you have done thinking of it and begin building it?" "Now," said the preacher, "though this thing was in my mind I had never spoken of it to a living creature; yet he knew all about it."

During the Crimean war he was asked to pray for the safety of a soldier there, and a sister ill at home. He replied, "The soldier will return quite safe; the sister is ripe for heaven." He was quite right in both cases. A young lady, during the Italian war, was in great terror for her husband. "Tell her," said the Curé, "that she has nothing to fear. Peace will be made directly." This was on the 25th June. The news of the interview of Villafranca came directly afterwards.

The two last instances, of course, come under the head of "fortune-telling." But the Curé, it is to be observed, did not make merchandise of his wonderful gift. Its reality will only be disputed by materialists of the "Spookery" type with whom the Church has, in its hostility to psychic science, lately joined forces. We leave these strangely assorted allies to settle the point between them.

* * * * *

It is a curious and suggestive fact that the Curé, like many of the old saints, believed himself to be, on occasion, assailed by the devil. His reason appears to have been that sometimes he was troubled by rather noisy physical phenomena—loud knocks and other sounds as though his furniture were being disturbed. These manifestations always seemed to come when people were on their way to seek consolation from him. It is possible that the manifestations took place merely to warn him of the approach of such persons, although, as William Howitt suggests, they may have been the result of visits from spirits of a low order desirous of amusing themselves or making their presence known. But the idea of the manifestations being diabolical, Howitt dismisses as a piece of "Catholic demonophobia." It is significant to read that the Curé's brother clergymen used to rally him on the subject of these hauntings. They were ascribed to rats or other natural causes. But some of the jesters received terrifying evidence of the reality of the phenomena when on one occasion, at Saint Trivier-sur-

Moignans, he slept in the same house as some of these witty gentlemen. At midnight "the house seemed turned topsyturvy; the doors banged, the windows rattled, the walls shook." In their alarm they rushed to the Curé's bedroom to warn him that the house was falling. "Oh," said the Curé, "I know very well what it is. Go to your beds. You have nothing to fear." An hour later a man came to the gate to confess to the Curé—another instance of the way in which the disturbances heralded a visitor. We can well believe that, as Howitt remarks, the life of the Curé d'Ars was one of the most remarkable of modern times. His supernormal powers were demonstrated "before thousands and tens of thousands of people of all classes and ranks and of many countries." But the Press "preserved a profound silence on the matter as though no such things were taking place." Of course!

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 22nd, 1917,

When AN ADDRESS will be given by the

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ENTITLED

"IS SPIRITUALISM OF THE DEVIL?"

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on April 26th by the Rev. J. Tyssul Davis, B.A., his subject being "Art and the Other World" (with lantern illustrations).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 27th, Mrs. E. A. Cannock, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, March 1st, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "William Blake," the fourth of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, March 2nd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, March 2nd, at 4 p.m., Open Meeting, at which written questions from the audience on subjects concerning Spiritualism will be answered by Mrs. M. H. Wallis's control, "Morambo."

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

It would be no real miracle to inhibit bad temper and change it to good by hypnotic suggestion, and to do it by auto-suggestion is assuredly as feasible, and possibly more gratifying.—"Manual of Hypnotism," by H. ERNEST HUNT.

JACOB BEHMEN AND JOAN OF ARC.

In his address on Jacob Behmen (or Boehme, as it is sometimes spelt) at the rooms of the Alliance on Thursday, the 22nd inst., Mr. W. J. Vanstone described the great seer as the subject of inspiration and illumination which, unlike Swedenborg, he possessed without the accompaniments of learning and intellectual culture. But both he and the Swedish seer were filled with a consciousness of Deity, and both taught the Scriptures with a new interpretation, each living the life of harmony and peace within himself. Their message to-day was the need of personal illumination and the sense of eternity. Both preached the individual consciousness of God and faith in Christ as a living presence.

Mr. Vanstone gave a deeply interesting *resumé* of the life of Behmen, who was born in 1575, describing his early visions, episodes in his career, and the great illumination of mind which came to him while following his trade as shoemaker. His persecution and banishment were alluded to, and the patience and gentleness of soul which he displayed under all his afflictions. The lecturer also gave a lucid description of the nature of Behmen's teachings: the three principles of Divine Being, the threefold nature of man, the supersensual life, the *mysterium magnum* (or the chaos "from which originate good and evil, light and darkness, life and death"), and other classifications in which his philosophy was expressed. Some of these points were illustrated by readings from his works. His occult and alchemical studies also came under review, and Mr. Vanstone related the interesting fact that Sir Isaac Newton, greatest of English natural philosophers, was indebted to Behmen for an insight into some of the deeper truths of Nature. Behmen's insistence on the need of self-cultivation in the things of the Spirit, the training of the soul, whereby it might come consciously into contact with spiritual things instead of relying for direction on others, was significantly emphasised. Mr. Vanstone described the seer as a small man with a feeble voice and with few or no educational advantages, although he mastered four or five languages. He followed the occupation of a shoemaker all his days, and was a remarkable example of the way in which the inspirations of the heavenly world often find their appropriate instrument amongst the lowly—a matter still greatly misunderstood by those who always look for wisdom amongst persons full of the learning of the schools and standing high in the estimation of the world.

Mr. Vanstone's subject on the afternoon of the 15th inst. was "Joan of Arc." He admitted at the outset that there was a certain incongruity in including in his list of great seers the peasant maid of Domremy, but though Joan was not a seer in the sense that Swedenborg and Behmen were seers—she had no great revelation or profound teaching to give to the world—the story of her brief career illustrated a phase of spiritual consciousness that was well worthy of study. The points of that story—from the heroine's humble birth of peasant parentage in 1412 to her shameful desertion at Compiègne, her capture, and the long-drawn mockery of her trial, ending in her martyrdom by fire in May, 1431—were vividly brought out by the lecturer. With regard to the visions and voices by which she was visited, and which inspired her great mission, they began when she was thirteen years of age, coming to her (as she told her judges) in her father's garden and by the riverside. As to whether her visitors were actually, as she believed, St. Michael, St. Catherine and St. Margaret, Mr. Vanstone did not express an opinion, though St. Catherine (herself a beautiful character) seemed to him not an unlikely personage to manifest her presence to the simple, devout, pure-minded girl. After about four years the voices bade her go to Robert de Baudricourt, who would give her an armed escort to raise the siege of Orleans. Then came her interview with the Dauphin and his hesitating acceptance of her services; and now we found this peasant girl, who had never mounted a horse before in her life, riding in full armour with the ease and confidence of a seasoned cavalier, and wielding a lance with the skill of one who had long been accustomed to such exercise. She sent to Fierbois for a sword which she said would be found hidden behind the altar in the Church of St. Catherine. It was

found there and conveyed to her. Her voices made three predictions—(1) That the siege of Orleans would be raised; (2) that Charles VII. would be crowned at Rheims; (3) that she herself would be wounded. All three were fulfilled. Her military successes were the result not of elaborate plans like those of Moltke and Napoleon, but of a marvellous intuitive faculty which always enabled her to see what the enemy's next move would be and to act accordingly. She was perfectly normal when giving her commands, her condition being rather one of spiritual ecstasy than of trance. She seemed able to endure any amount of fatigue and she never hesitated to throw herself into the midst of the foe, repeatedly emerging unscathed. Mr. Vanstone alluded to the calm wisdom with which Joan during her trial constantly confounded her judges and accusers, and to her prediction of coming misfortunes for England—a prediction terribly fulfilled in the wars of the Roses. At home, apart from her psychic experiences, Joan was apparently a normal girl, industrious, skilled with her needle, pure, brave, self-sacrificing, intensely religious and devout, and with a strong sense of the Divine presence and guidance.

THE PRESS AND THE PSYCHICS.

A Vicar writes:—

The very different attitudes towards Spiritualism adopted by the "Weekly Dispatch," the "London Magazine" and the "Daily Mail" have aroused some curiosity. This curiosity I am unable to gratify, but like a popular preacher at a loss for an argument, I can relate an anecdote. May I offer an Oriental legend which has been edited to pass the Censor?

B—l—m, the son of B—r, returning in somewhat despondent mood from his famous expedition to the land of M—b, found awaiting him a very urgent telesthetic message from his old friend the K— of—somewhere in Asia—requesting him to set out and curse a certain people, marching in a certain direction for a certain purpose. Depressed by his recent failure and in no humour for business, B—l—m requested his wife to explain matters to his patron and respectfully decline the contract. Back came the answer in ten minutes: "Tell the prophet he may bless the people if he likes, but at any price engage the donkey to curse them!"

THE HUMANISING MISSION OF ART.

Is there nothing out of the present wreck of civilisation that will be of use for the life of that united world to which men must come again? One thing alone has stood the test, and it is love of art. German Zeppelins fly over England and hurl bombs at fortifications that do not exist, and kill innocent men and women and children; yet in England—while these horrors take place—I have heard "Tristan und Isolde" from first act to last, and, too, the glories of Beethoven and Bach and Mozart; the magic of Wagner's "Ring" I can hear still, for there is still a "Wagner Night" at Queen's Hall, and a "Beethoven Night," too. Thank God there is something still left of the old world for us dreamers who dream for Humanity; thank God the foul miasmas of war have not altogether killed every green shoot on the eternal tree of Brotherhood.

Those of us who love the beauties of art—whether in poetry or music, sculpture or architecture, whether of Greece or Rome, or of any modern nation, it matters little—have a special sacred mission these days; it is to purify the oppressive atmosphere of the world by flashing into it and through it the sunny life of God. The love of all that is beautiful (and loving anything makes it beautiful) is a crucible wherein can be transmuted the hate that is rising from day to day. . . . When, then, the newspapers tell us truths, half-truths, and lies to foster our hate, let us turn to a poem and purify ourselves with it; when the heart is bitter because of what has been taken from it, let us listen to a symphony that will tell us of a Heart greater than ours, a Heart that can embrace friend and foe alike because both are dreams of God.

—C. JINARAJADASA in "The Message of the Future."

A QUESTION FOR THE CHURCH.

In the "Sunday Times" of the 11th inst., "Rita" (Mrs. Desmond Humphreys) had an arresting article "What's Wrong with the Church?" She claims that the war "has stirred the minds of the people to severe criticism of their spiritual leaders." It was when "the overwhelming tide of desolation drove sorrowing humanity to its doors" that a realisation of the incapacity of the Church "took strong hold upon the world in general." It was not merely, "Rita" urges, that the nation was distraught with the discovery that Christianity could not prevent "this murderous flood of evil deeds, this cruelty and lust and bloodshed." It could give no answer to the cry to which the terrible slaughter gave rise—"Where are our Dead?"

We don't want to hear of white-winged angels, and streets of gold and pearl, and all the rhapsodical frenzies of the Book of Revelation. We want to know just what has become of that laughing boy who left our side with a jest on his lips for the Great Adventure that claimed him. . . . Yesterday he jested round the camp fire with his fellows. To-day he is—where?

"Rita" makes a strong indictment, but with regard to the first part of it one cannot resist the suspicion that in arraiguing the Church the community is in fact arraiguing itself. The problem of moral evil is not to be solved by any such methods. If the archbishops and bishops belonged to an order of super-human beings with power to suspend natural laws, then indeed we might hold them accountable for calamities which they had been appointed to prevent. The Church has, it is true, preached a doctrine which if followed would render war impossible, but it has no power to enforce the doctrine on the unwilling or the disbelieving. There is such a thing as free-will. Moreover, we have never heard of the Church professing that it had the power to prevent war. The "Daily Mail" itself could not do that.

But when "Rita" taxes the Church with its inability to answer the question, "Where are our Dead?" she comes nearer the point. The Church *does* profess to know something about the state and destiny of the departed. A confiding humanity has for centuries looked to its priests as its guides, philosophers and friends on this particular question, and so long as it did not press the matter too insistently no special difficulty arose. The present trouble came about as the result of the march of intelligence having taken the layman somewhat in advance of his (official) spiritual guide.

The situation is a critical one, and its acuteness will increase continually until a solution is found. We see but one "way out"—a way that will demand of the Church faith, courage, and doubtless no small measure of humility. The times are tragic and terrible. A financial bankruptcy is far easier to face than a spiritual one. To the quick ear of the intelligent observer there is a deadly undertone in the ribald newspaper gibe, "Spookery!" It indicates an attempt to wrest the right of judgment on the problem of death from those to whom it was rightly or wrongly deputed. It carries implications far beyond the condemnation of such folly or fraud as may be perpetrated in the name of Spiritualism.

D. G.

THE PEASANT ARTS GUILD, of 17, Duke-street, Manchester-square, W., is doing excellent work in the revival of those healthy, natural fashions of life which commercialism and the factory system have done so much in modern times to destroy. On Wednesday afternoon, the 14th inst., at the Conference Hall of the University of London Club, 19, Gower-street, under the auspices of the Guild, Mr. Arnold Dolmetsch gave a lecture on "Popular English Music and Dances of the 16th and 17th Centuries." The lecture was copiously illustrated by performances of the music of those centuries on the instruments of the time—the lute, the cithren, the viols and virginals, and even the "tabour and drum." In these Mr. Dolmetsch, his wife and sons and daughters took part, the younger members of the family giving also exhibitions of old-time dances. It was all intensely interesting, especially to students of Elizabethan literature, since the programme included some of the songs and dances of those spacious days, the original music being performed and the dances exactly copied. Amongst the items were several of the songs and airs referred to in Shakespeare's plays.

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LONDON, W.C.
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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

"THOUGHTS ON THE PRESENT DISCONTENTS."

The work of "calling in the New World to redress the balance of the Old" (in a sense more important than that of Canning's famous phrase) is a formidable task. Indeed, it would be utterly impossible but for the fact that the great Intelligence which guides human evolution has now substituted the chastening rod for the beckoning hand. The rage of the followers of the old order against the new tells of desperation. That message of another realm of existence, blending with the life of this—a message taking at times queer and quaint, even sometimes outlandish shapes—falls no longer on deaf ears, but awakens challenge, inquiry, derision and defiance. It threatens a multitude of vested interests; it disturbs the complacency of innumerable self-satisfied minds. Every conservative instinct rises in revolt against that which promises to overturn ancient traditions right and left. The old dull tactics of indifference and sullen obstruction are being rapidly abandoned. They are no longer profitable. The new Revelation—alas, that it should still be new!—has to be encountered more actively, and to the old cries of "Imposture!" "Delusion!" "Diabolism!" is now added one of a new and chaste coinage—"Spookery!" The presence of panic is denoted by shrill calls for the police. Well, it would be foolish to deny that the conditions of the changing world-order do provide a certain amount of work for the agents of the law. Where there are credulous fools there will always be a certain proportion of rogues to batten on them, and where a new science is in its infancy there will generally be a sufficient number of bungling and incompetent "professors" to bring it into contempt at its beginnings. To misunderstand a subject is generally worse than to know nothing whatever about it.

Whether the people who misunderstand a matter are for or against it, there is bound to be confusion and delay, and a vast amount of feeble and futile discussion. There is a fussy investigation of rubbish—long ago discarded by the advanced students of the subject—and either a solemn verdict that it is rubbish, or a doleful complaint that there is no treasure concealed in it. To the quiet observer who has given serious attention to the question, some of the verdicts are not without their humorous side. The callow persons who having "rushed in" and on the strength of a smattering of the new science set up as experts and professors have their parallels in the people who, after a casual glance from the outside, sum up the whole matter with the air of oracles. Here are learned persons proclaiming

in the Press that the so-called spirit revelations are always silly chatter of no profit or instruction to anyone. And yet Sir Isaac Newton gained light and knowledge from a study of Jacob Boehme's writings, and Buchner drew on "The Arcana of Nature," that remarkable book written by an uneducated youth—we mean Hudson Tuttle—under inspiration. Buchner, of course, was unaware of the genesis of the book, and presumed it to be by a scientist of profound learning. (In parenthesis, we may be permitted to say that although Buchner belonged to the nation we now describe as Huns, he was a great scholar, and as he died many years ago, it may be considered excusable to mention him.) These are but two instances out of many examples of spirit communications that are very far removed from the slur of profitless chatter. Many wise dignified and inspiring messages have "come through," as unbiased students of our literature can testify. We should be the last to deny that there is a great amount of worthless stuff which has also found its way into print—we have more than once lamented the fact in these pages. Indeed, a reader who has profited by the finer work finds his repugnance to the inferior communications increased by force of contrast. The only justification for the "rubbishy" part of the literature of Spiritualism is that it forms a kind of foil or background to the works of real merit.

Another complaint which may well arouse the philosopher's smile concerns the resemblance which the next world bears, or is alleged to bear, to the present one. The spectacle of a *bon vivant* grumbling, over his whiskey and cigars, at the "gross materialism" which promises him a life after death having a considerable similarity to this one instead of a radiant and celestial abode—amaranthine bowers of pure ethereal bliss—is one calculated to make angels laugh! It is a spectacle we have witnessed more than once, refraining from comments which might have seemed a trifle sarcastic.

Now what does it all come to? Our fellow-citizens of earth are asked (gently but firmly) to consider the question of there being another world—a real one and not a mere "figure of speech"; to reflect on the possibility of Milton's lines concerning the millions of spiritual beings who walk the earth unseen being literally true. What is there in this plain and simple proposition to affront and offend the reason? They are asked to believe in the possibility of telegraphic communication between the two worlds—just as scientific a proposition as telegraphy between two continents or—let us say—two inhabited planets. Why are so many of them up in arms instantly? Because, we suppose, men always are, and always have been, opposed to anything new. Violent and bigoted opposition to any new truth or fresh discovery is always to be expected—it is an old tradition of mankind. In the current issue of the "Nineteenth Century" Sir Oliver Lodge, in replying to criticisms by Sir Herbert Stephen, makes some remarks which come in appropriately at this point:—

Sir Herbert's central argument is, I suppose, that although people have always longed for intercourse with dead relatives, yet nothing has come of it of any practical importance, and therefore nothing is likely to come of it. But take the case of aviation, to which also he makes appeal in support of this thesis. People have wanted to fly ever since the time of Leonardo, indeed as far back as Daedalus, but they did not succeed. Humanity had long possessed all the needful materials, but had not learnt how to put them together into an aeroplane. Accordingly, it was thought by many that we never should, and when it was reported from America that the Brothers Wright had actually flown, many sensible people refused to believe. It is better to be too sceptical than too credulous, and not everything that comes from America is always true. But the sceptics were in this case wrong. New things can occasionally be done, and old things can, with care and assiduity, be discovered and demonstrated in the teeth of all

wholesome scepticism. Like argon, for instance, which had been a constituent of the atmosphere through all the ages (a hundredweight of it in any large room), only no one knew till the epoch of Lord Rayleigh. So it was also with radium and its emanation, till the era of Madame Curie. There are many things, all about us, of which we are ignorant; and the contention that because they have not yet been discovered they never will be, if used as a rebutter of evidence when actually brought forward, is, if I may say so, a feeble one. Such an argument was probably used, as one of many, against the reality of Jupiter's satellites, after their simulacra had been seen in Galileo's telescope. It was doubtless claimed that a "glazed optic tube" must be fraudulent when used for any but terrestrial objects, and that if such a "medium" exhibited impossible things, the fact only proved its deceptive character.

But Spiritualism, it may be urged, is a matter that borders closely on religion. Yes, but not more so than astronomy, geology, or the doctrine of Natural Selection. All these had their religious aspects. No one need tremble for Religion—nothing can injure that; but *religions* must expect to be modified and enlarged with every new discovery. As for that new province of knowledge—for which we hope one day to coin a more appropriate name than Spiritualism—it has come to stay. The foolish amongst its followers may make it as fantastic-looking an object as they can, and its enemies may take the fullest advantage of the fact, but nothing now can hold it back. A new light is breaking—there is trouble amongst the owls and the bats.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 26TH, 1887.)

Turning to a class of phenomena made more familiar to us by the labours of the Society for Psychical Research, Professor James D. Butler, LL.D., of Madison, Wisconsin, gives us an experience of his own which is very striking.

On the 3rd of August, 1869, having with one companion accomplished the then rare feat of climbing to the top of Liberty Cap, one of the giants which hem in the Yosemite, we lost our way in descending as soon as we reached the base of the precipitous rock, and that at sunset, and three hours' tramp from shelter.

At that crisis, however, in the very opportunity of opportunity, a sure guide to our uncertain steps appeared in that wilderness. This pilot, as needful and as welcome as Virgil to Dante wandering in the jaws of the Inferno, was a man who had once been a scholar of mine in the East, and whom I supposed to be then living hundreds of miles further south. In truth, however, he had been some time herding sheep in a valley collateral to the Yosemite, but a day's march from where he found me. He knew that I had thought of a tour to California, but had not heard that I had actually journeyed to the Pacific slope at all. But, the night before, he was thinking of me, his teacher long ago and far away, and it was borne in on his mind that I might not be far away, perhaps even in Yosemite. So strong was this impression that, the next morning, he went down into the valley in quest of me. He there read my name in "Hutchings' Record Book of Arrivals," learned where I had gone, followed on and on till night-fall brought our glad reunion.

And this is no new thing upon the earth. Plutarch sets forth in his "Life of Pompey" that, after his defeat at Pharsalia, Pompey fled seaward, and got on board a fishing smack in hope of crossing the *Ægean* to Asia. While on board they sighted a vessel, the master of which was one Peticus, known to Pompey. This man had dreamed the night before that he saw Pompey in a dejected condition, not at all like his usual mien, conversing with him. He was in the very act of telling his dream to the people on board, when one of the seamen told him that he had sighted a river-boat, the crew of which were making signals. Thereupon Peticus looked and recognised Pompey just as he had appeared in the dream, and at once took him on board. A classical instance of telepathy, and one more demonstration that there is nothing new under the sun.

—From an article by "M. A. (Oxon)."

THE "MATTER" AND "SPIRIT" OF PSYCHIC MESSAGES.

A PLEA FOR MORE ENLIGHTENED CRITICISM.

BY THE REV. G. VALE OWEN, VICAR OF ORFORD, LANCs.

"There is no God sitting on a great white throne, with innumerable agents called 'angels' conducting affairs." This is an extract from one of the latest books on psychic science*, a most helpful book written by an earnest man who is devotedly labouring for the enlightenment of his fellow-men. I have cited it because it so well epitomises many similar declarations, on this and kindred subjects, by other authors, who, reading somewhat cursorily, and mostly from some English translation only, fix on some episode or phrase in the Bible, which has little of rational meaning to them, and pillory it forthwith, lest beginners in the search for truth should be perplexed by old ideas which have formed part of their mental composition from early years, but which the newer light has shown to be without foundation.

But surely such writers fail to take due account of the fact that the book from which they adduce these illustrations of what not to believe is the most perfect collection of records of psychic experience and research which, up to the present time, we possess; also that since this collection was completed in its present form a millennium and a half has passed away, and yet, so far from its having become obsolete, it is still the most widely read and consulted work we possess on the subject. Of no other collection of records on any science or philosophy can so much be said.

Now, the short citation with which I have headed this article is a positive statement. There is also an evidential value attaching to it. But the value is of a negative character only. It witnesses to the fact merely that in the spheres in which the author's informants dwell there is no "great white throne," or that, if there be, they have not told him of the fact. This is no evidence, however, that there was no such phenomenon to be seen in that sphere, or heaven, in which the author of the book of Revelation was spiritually present on the occasion of which he writes, a fact which is quite in agreement with other words of the gentleman whose statement I am challenging, written evidently in other mood but, strangely enough, incorporated in the same book with, and only a few pages from, the reference to the "great white throne" above cited. He is speaking of the variety of experience which obtains in the different spheres, and he puts the matter before us in a few well-chosen and quite direct phrases, thus:—

Communicating spirits seem at times to contradict each other, but this is due to some having an experience limited to the lower planes, while others may be living on the higher, where the habits and powers of the soul are very different. Both are right regarding their own plane, but wrong when, through lack of experience, they describe either as universal in spirit life.

The author in question is not solitary in taking up the position he does in respect of the Bible. Were he so I should not have noted his essay into the realm of the Higher Criticism. It would almost seem to be the rule, so common has the habit become, for one who writes on this great subject to consider his treatise either not complete, or else lacking in elegance and finish, unless there be found somewhere between the covers of his book a jibe at some particular incident recorded in the Bible or, failing this, an abbreviated jeremiad that there should be found, in this present age, people of the Anglo-Saxon race so far behind modern enlightenment as to hold one or other of those ancient doctrines of the orthodox Christian Creed with literal acceptance and belief.

Some three centuries ago a body of pilgrims, unable to bear the iniquity and intolerance of the Church at home, went over to the New World to seek for freedom, and one of the laws they enacted, by general consent, inflicted death as a penalty for profanation of the Sabbath. Essentially human nature is not changed to-day. While deprecating a system of sharply

* "Spirit Intercourse." By J. HEWAT MCKENZIE. Ch. VIII., "Laws Operating in Spirit Spheres."

defined shibboleths formulated by the Christian Church, there are many believers in the truth of spirit-communion who are to-day building up, on their own account, an exact counterpart of that system which they condemn. This system of theirs is, moreover, growing in arrogance in ratio to the growth of public assent and recognition accorded to the truth it enshrines, and, as it seems to me, is waiting only for a wider acceptance to develop into an iron-bound and priestly ecclesiasticism as strict as the strictest of the sects. In other words, the seeds of intolerance are there germinating and, if not destroyed, seem likely to prove anon as robust a tree as any to be found in Rome, Canterbury or Mecca. To this end many writers on psychic science are heaping up burdens too grievous to be borne by equally earnest-minded people who, in some matters, accept the same truth but from a different point of view.

Included in these burdens is a category of negations regarding certain articles of faith, held in positive form by orthodox Christians. These articles I freely admit need restatement in the light of that progressive revelation which has been continuous down the ages, and which has received a great impetus from the Spiritualism of the present day. At the same time I feel that so desirable an object is not likely to be advanced by describing, *e.g.*, the Virgin Birth as a "monstrous postulate" (I quote from a widely-read book).

Be it remembered also that these items of belief have passed through the crucible of criticism many times during the last fifteen hundred years, and they are still with us to-day, confessed by millions of sensible people, and are prominent enough still, in the general scheme of mental progress, to provoke denial and challenge on the part of those who do not accept them.

As a clergyman of the Church of England, I have, willy-nilly, been under obligation to cultivate a somewhat close acquaintance with the Bible. The daily reading of this book in church has had the effect of enforcing upon me, during the last twenty years, and with steadily increasing strength, the conviction that it is a book whose collaborators knew their subject, and whose statements merit respectful consideration, including those of the author of the epilogue who quite definitely testifies to the existence of that much-maligned "throne." (There is more than one reference to the "throne." I take that in Chapter IV.)

Let us glance again at the passage in question and see what St. John wrote of his experience. Translated as literally as possible into English, his words are these: "And immediately I became in spirit, and lo, a throne was being laid (or settled) in the heaven, and upon the throne (one) sitting," &c. There is no idea of fixity or permanency implied in the verb, which is in the imperfect tense and signifies a process in course of development. We can translate such an account into modern psychic phraseology in some such terms as these: "Suddenly I became entranced, and I noticed that there was enacting in that sphere in which I found myself a phenomenon which seemed to be analogous to what is known among us in the earth life as 'materialisation' or perhaps 'etherialisation.' Gradually there merged into visibility a throne, and then there was materialised the form of someone, evidently of high estate, sitting upon the throne," &c.

Some time ago several portions of messages given to me from the beyond were published in *LIGHT*. During the period of their transmission it was explained to me that such manifestations as that above considered were frequently given by those in the higher spheres to those in some lower sphere, and always with a definite object, and that, by the process employed, it was possible for any of those high ones to manifest themselves in those spheres inferior to their own by what was described to me as the "Presence Form." It was not necessary for the manifestor to leave his sphere in person; he was able, by a projection of his own personality, to render himself visibly present in any sphere inferior to his own in which he wished to manifest. The degree of visibility to the various inhabitants of that particular sphere was not equal, however, but dependent on, and in ratio to, the degree of development of each. Also it was competent in some of the higher among

these high ones to manifest in more spheres than one, or in more places than one in the same sphere, simultaneously. This method seems to be employed by the Christ with much frequency, and it was the mention of such an instance by Raymond Lodge, as recorded in the book lately published by his father, which brought kindred instances occurring in the script above mentioned to my mind. They throw some light, I think, on Raymond's assertion that he had seen the Christ. For which reason, if the Editor will allow me the space, I will deal with the matter from this point of view in another article.

OUR DUTY TO GHOSTS.

By a regrettable oversight at the printing works, the publication of the following letter from Mrs. R. J. Fox has been greatly delayed. It should have appeared at least three weeks ago:—

In reference to some of the clauses in "D. R.'s" courteous "Reply to My Critics" (p. 7) on the above subject, I regret I cannot enter into more correspondence with regard to Mrs. Gibson's experiences with what *appear* to be needy souls on the astral plane who would seem to have required the human touch of sympathy before "moving on." For this reason, that though "D. R." has read some, and I have read many, of Mrs. Gibson's statements, *your readers have not*, and can have but a very faint idea to what the correspondence alludes, and therefore the conditions do not lend themselves to any fruitful discussion. Also, I am, frankly, almost as bewildered by some of them as "D. R." himself and quite incompetent to propound a solution which will meet all the problems he raises or which will satisfy your readers. I only entered the discussion in order to call for protection from what seemed a little harsh treatment for pioneers, when they give us what Sir O. Lodge describes as "Travellers' Tales," and not to act as an interpreter of Mrs. Gibson's records. "D. R." has certainly made all amends in his power and has given a helpful suggestion on the subject for those who cannot bear the idea of an extremely long *status quo* for some undeveloped souls on the borderland. But I cannot think a paper discussion at present would be profitable or lead to any conclusion. This was written before Miss Dallas's interesting contribution in *LIGHT*, January 20th.

ANOTHER PULPIT VERDICT.

Canon Masterman, speaking on the 15th inst. at St. Giles', Cripplegate, said that one of the striking events of the war was the enormous development of experiments in Spiritualism, as a result of the yearning desire of people to know something about the condition of those they had lost. They had to decide what their attitude as Christians should be to this outbreak of a resort to Spiritualism. To put it all down as charlatanism and delusion was to appreciate very inadequately the evidence available. His personal view was that there was some kind of contact between the living and the dead possible, but they had to remember that there was not direct communication with the dead, but only through intermediate stages, which made it perplexing and uncertain.

We cannot ignore the conclusions of such men as Sir William Barrett and Sir Oliver Lodge. I remember the late Frederic Myers saying to me at a Psychical Research meeting about twenty years ago, "Remember that you clergy begin all your sermons on a tremendous assumption, that there is another world. We are trying to make that assumption a certainty."—CANON ADDELEY.

PSYCHIC PHENOMENA.—A conviction of the continuance of personality is not by any means the same thing as the belief in spiritual manifestations. Undoubtedly there is an increasing desire for spirit communications, but without especial opportunities for research, or without giving a great deal of time to laborious investigations, it is impossible to "try the spirits," and that is imperative if people do not want to be taken in by the Rawsons or unduly influenced by the Rasputins of Society. Yet because there are charlatans who exploit Spiritualism there is no need to deny the possibility of phenomena which a Stead and an Oliver Lodge have acknowledged.—"British Citizen and Empire Worker."

THE VALUE OF PHYSICAL PHENOMENA.

By H. A. DALLAS.

Those who have been closely watching the development of the psychical movement as a whole will welcome Dr. W. J. Crawford's book, not only as another indication of the advance which is being made, and of the collaboration of workers behind the veil, but also because it is a valuable and very important contribution to a branch of the subject to which less attention has been hitherto paid in this country than has been given to it on the Continent. Since the universe has always a dual aspect—mental and physical, inner and outer—progress cannot be otherwise than halting if the physical aspect is neglected. And yet this aspect is often shunned by those who feel the appeal of the other. Many who are touched and fascinated by Sir Oliver Lodge's fine work, "Raymond," will turn away from the physical phenomena of Spiritualism with repulsion or disdain. There are reasons for this which we can respect. These phenomena, appealing as they do to the senses first, are particularly liable to misuse. Sometimes they have been fraudulently imitated, and even when genuine they have been often used for material gain to entertain the curious and frivolous, and physical mediums have too often deteriorated morally and physically under the strain of excessive use of their faculties. But the fact that powers have been abused is not a valid argument against their proper use. If it were so, to be consistent the same prohibitory treatment would have to be applied to other human powers, and if applied strictly, society would cease to exist, for it is a sad, strange fact that the most essential and the most wonderful human powers are just those which have been most frequently misused.

Anyone who believes in a God-governed universe will admit that mankind has no right to refuse to use any faculties with which it is endowed; it may be undesirable for certain individuals to insist on using all their powers, but that humanity as a whole can be justified in neglecting them is unthinkable.

Dr. Crawford shows us how the physical phenomena of Spiritualism should be studied, how the medium ought to be guarded, what are the aims and methods necessary to obtain the best results, and he makes it clear that when the gifts of a medium are so used, these physical phenomena, no less than the mental phenomena, lead to conclusions vital to the spiritual advancement of mankind—namely, to the assurance that man survives death, that those who have passed that portal still interest themselves in us and still co-operate with us in the work of the universe. The conditions under which Dr. Crawford has been able to carry on his observations are ideally good; it is rare to find in combination so many favourable conditions. Those who view these experiences religiously, as involving intercourse with unseen beings and as sanctioned by God, are apt to undervalue the scientific side of the matter, and thus much of the evidential value of the experiences is lost. That such a combination of conditions should have been obtained is in itself a remarkable fact.

Sir Oliver Lodge's book and Dr. Crawford's taken together ought to raise these two aspects of mediumship and make both those who exercise the gifts and those who study them take a higher view of their responsibilities, and watch more strenuously against the dangers which attend their selfish or unworthy use.

Some remarks made by that able and experienced investigator, Dr. J. Maxwell, in his work, "Metapsychical Phenomena," will be read with interest in connection with Dr. Crawford's statement concerning conditions essential for the best success. I can only quote a few lines here:—

The advice I give is important to follow. Win the confidence and sympathy of the medium by your own sympathy, your own deference, your own loyalty. . . . If you perceive an involuntary fraud, put the medium on guard against himself, always act towards him with sincerity, but at the same time with kindness and courtesy. . . . The abuse of experimentation rapidly brings on nervous breakdown and may cause serious disorders, of which neurasthenia is the most frequent and the least serious. . . . I am as persuaded of the absolute innocuousness of experiments prudently conducted as I am positive of the dangers of experimentation when frequent, prolonged,

and conducted by incompetent persons. I have no fear of assuming responsibility of the first, but for no consideration whatever would I endorse, even indirectly, the second, and I cannot too strongly recommend the same prudence to other experimenters. . . . Experimentation with persons of doubtful morality must be avoided. ("Metapsychical Phenomena," pp. 62, 63.)

THROUGH DEATH TO LIFE.

THE TESTIMONY OF A SEER.

[The following article reaches us from a lady writer whose identity must be concealed in these pages under the pen-name of "Joy." She is not a professional medium, has never attended a séance, and has little or no acquaintance with the literature of our subject. She is one of a large number of persons in whom psychic powers have awakened spontaneously.]

Astronomers have explored the heavens and discovered new worlds there, but no instruments have they devised that will enable them to see anything of what lies beyond the grave. Science, philosophy, learning, yield no certain knowledge concerning the life that follows this life. Ministers of religion are often sadly conscious of their inability to answer satisfactorily the questions asked of them by those who have been made desolate by the death of their loved ones. For most of them know little about the dead. But as with the telescope or microscope objects that are invisible to the naked eye can be seen distinctly; as with the telephone distant voices that otherwise would be inaudible can be heard clearly; so, by the exercise of the psychic faculties which some of us possess we can penetrate the barrier between the material world and the realm of spirit life, and both see and hear what is invisible and inaudible to those in whom such faculties are either absent or dormant.

These faculties are not necessarily associated with erudition, wisdom or saintliness of character. To none of such things can I lay claim. But because I have been generously provided with psychic powers I have been privileged to learn much of what is hidden from the vast majority of mankind until after death. And could I write as Maeterlinck can write, or did Maeterlinck know what I know, there would go forth to the world a message that would gladden the hearts of many who now mourn their dead. But I must do my poor best to try to comfort some of them.

"There is no death; what seems so is transition," wrote Longfellow in one of his inspired poems. This is no mere expression of poetic fancy, but a plain statement of fact. That transition I have often seen. For something like a score of years I was a professional nurse. Many deaths I witnessed. And many times I beheld the spirit body rise from the discarded earthly body, in appearance an etherealised, glorified replica of it. No trace of suffering or disease did I ever see on the radiant faces of those thus transformed. Striking at times was the contrast which they presented to the human features, emaciated by debility or deep-furrowed by pain.

Never into the "great unknown," as some despairingly call the other world, do the dead go forth alone. Always they are met by those who have come from the realm of spirit life to welcome them on their entrance into a new sphere of existence. In deaths which I have witnessed, these angels, as I call them, have always appeared before the physical life of the one for whom they have come has actually ceased. Clearly visible they have been to me at such times, though unseen by the other human occupants of the room or hospital ward, save by the dying person. For oftentimes, just before the end came, I have observed the eyes of the dying light up with glad surprise as they beheld the angels who were awaiting their transition. Often they have recognised them as friends or relations who had preceded them to the other world, and have greeted them joyously. For when the weakened bonds that hold the spirit body to the earthly body are about to be finally sundered, the dormant spirit faculties, it would seem, are often awakened, and what was a moment before invisible becomes visible.

Of this I will relate one of several instances I might recall. In the hospital to which I was attached a sweet girl of seventeen was dying of consumption. The weariness that comes of extreme weakness and debility was heavy upon her, and she yearned for rest. Her father, mother and brother had been summoned that they might be present when the end came. And to the bedside had also come two angels. Before they themselves underwent transition they had been the two most intimate girl friends of the girl whom death was about to claim. I recognised them, for I, too, had known them.

"It has grown suddenly dark," the dying girl exclaimed. "I cannot see anyone."

Then she saw the two angels and recognised them. A smile beautiful to see illumined her face. She stretched forth her hands towards them.

"Oh, you have come to take me away," she said. "I am glad, for I am very tired."

They were her last words. In perhaps a minute she was what the world calls dead. But when the two angels vanished from my sight they bore with them one who was now like unto themselves.

"But what of those who meet sudden death in battle?" some may ask. "Do angels also meet them when they enter the other life?"

Aye, verily they do. I testify not only to that which I have been told by angels, but to that which I have seen. For often I have been liberated from my physical body, though not by death, and sometimes have been transported to battle-fields. And there I have seen angels—hosts of angels—ministering to the wounded and the dying and bearing away those who have been killed—not their mangled corpses, but their spirit bodies, unscathed by shot or shell. For that incorruptible part of God's handiwork man cannot mar.

Nothing with which we are familiar in this life is more generally misunderstood than death. Of all the many gifts which our Father in Heaven bestows on us it is, I think, the best. As it has been revealed to me it is the crowning proof of Divine love. Death is but a rebirth into another life which, for those who seek good and not evil, is a broader, freer life than this—a life in which the best that is in them finds ampler scope for development; and in which, as they progress, they obtain a deeper realisation of the love of God than is possible here, and joy unspeakable in serving Him.

Many angels I have seen. They differ with respect to their features and figures much as do human beings at various stages of life. For though transformed by death they are still human.

But whether indicative of youth or old age, and of whatever type, their faces are all aglow with something that so unmistakably bespeaks tenderness, goodness, love, that they are all beautiful to look upon. Though some may be patriarchal in appearance, with snowy hair and long, flowing white beards, there is about them no suggestion of the decay and decrepitude which on earth are usually associated with extreme age. Whether their faces indicate that they passed from this earth-life young, middle-aged, or old, they are all, so they impress us, endowed with more vigour and vitality than is ever possessed by those who still abide on earth. In short, it seems to me that the beings whom we speak of as dead are far more vitally alive than are those who have yet to pay the great debt of Nature. Life, more abundant life, is the gift of death.

Strange it is that many Christians are as contemptuously sceptical as are the grossest materialists concerning every experience in these twentieth-century days which may be adduced as proof that life persists after death, and that the so-called dead, as is more than once recorded in the Bible, do return, and, when the means are available, do often communicate with the living. "As it was in the beginning, is now and ever shall be." The dead are all about us. Has it not been said, "He shall give his angels charge over thee to keep thee in thy ways"? The ministry of the angels is a real, most beneficent and glorious ministry.

Something of what has been revealed to me concerning it, I will relate in a future article by citing some extracts from a record I have made of my psychic experiences.

SIDELIGHTS.

To know, as many of us do, how great and useful a force is created by prayer is of little avail if we neglect to put that force into operation. Mrs. O. Meads suggests that every reader of *LIGHT* should give a few moments every day at noon to earnest prayer for a happy issue to the war. It does not matter where he or she may be at the time or how employed, nor in what words, if any, the petition is couched. The only elements needed are faith and sincerity.

The "People's Journal," Glasgow, recently published two long and interesting interviews—the first with Mr. William Jeffrey, a well-known Glasgow business man and one of the most ardent of Scottish Spiritualists, and the second (which took place at Mr. Jeffrey's house) with Mr. William Hope, of Crews, whose success in spirit photography has of late years brought the name of the "Crews Circle" into considerable prominence. Mr. Jeffrey, who gave the interviewer the benefit of some of his experiences with the direct voice, prefaced his narration with the statement that for many years he had been keenly interested in conjuring. "I flatter myself," he said, "that I am an expert in the conjurer's art, and there are very few tricks, even of the most difficult kind, that I cannot find out and repeat after once seeing them performed. It was because of my skill as a conjurer that I began to inquire into Spiritualism. I thought it was trickery, and that I should soon discover 'how it was done.' But my investigations showed me beyond the shadow of a doubt that supernatural agencies were at work."

Mr. Hope told the "Journal's" representative that the first spirit photograph he took was nearly thirty years ago, when he was employed at a bleach works near Manchester. "I had become a bit interested in photography in an amateur way, and one day in the dinner hour I put a workmate of mine against a wall to have his photograph taken. When I began to develop the plate I thought that the whole thing was spoiled. There was what looked like a blur on the plate, but on making a print I saw that it was no blur, but a woman's face. . . . I handed the photograph to my workmate. His face went white as a sheet. 'That face!' he gasped. 'It's—the face of my—dead—sister!' I was just as much staggered as he was. I had never seen his sister, and did not even know that she was dead. The whole thing was a profound mystery, until one of the men at the works who had been interested in Spiritualism came along and told me that it was a 'spirit photograph.'"

Since the interviews above referred to the correspondent has had a séance with Mr. Hope and a Mr. and Mrs. Burton, at Mr. Jeffrey's house. In his account of what took place on this occasion he states that he placed on the table a packet of plates which he had brought with him and which he declares he did not let go out of his sight. He was next directed to put the packet into his trouser pocket. Then he was to take two plates from the packet and after writing his name on a corner of each to place them in the slide of the camera. This having been done he was twice photographed. After each exposure he took out the plate himself and placed it in the developing dish, which he held while Mr. Hope poured in the liquid. He states that at no part of the proceedings did Mr. Hope himself touch the plates. One of them, on developing, showed nothing unusual; on the other appeared over one of the sitter's hands the face of a boy. The correspondent has so far been unable to recognise it as that of anyone he knew, but he adds that if the phenomenon was worked by trickery "then all I can say is that Mr. Hope is at once the most expert conjurer and the biggest hypocrite I have ever met. But then," he adds, "he makes nothing out of the business."

MR. M. H. CALNER, of Kingston, Jamaica, sends us a newspaper clipping giving a report of an address delivered on the 7th of last month by the Bishop of Jamaica, Dr. C. de Carteret, at a service held in memory of Jamaican soldiers killed at the front. Referring specially to one of them, a young second-lieutenant, of high character and attainments, the Bishop said: "The most death has been able to do has been to liberate the spirit from the body in which that spirit dwelt. And, maybe, he lives nearer, far nearer, to us now than ever before. He is no longer separated from us by thousands of miles. Distance is a material thing; it is not known in the spirit-world. And I dare to believe, though I speak it with hesitation, for it has not yet been clearly revealed, that we on earth may commune with our loved ones who are no longer in the flesh—not with idle and irreverent curiosity, but in sacred and happy fellowship."